THE UNITED CHURCH

OBSERVER

(SEE PAGE 8) *B. Crowe*

JOHN STEWART AND TATAMAGOUCHE PLANS

ACTC Grows Up
Photostory by Burton Crowe

Share The Wealth
By M. B. Pengelley

Letters

62615 v. 80 1958/59

"Evidence" for Divorce

Dear Sir: Have read your article in The Observer re the Church and the guilty divorcee.

Might I start by saying I lived apart from my husband for ten years. . . I have scars on my body from his abusiveness, but can I get a divorce? Only by giving "EVIDENCE" and paying for it myself—which I just can't bring myself to do, even if it means freedom and the knowledge of future happiness.

Only my FAITH IN GOD kept me going, the seventeen years I lived with my husband (incidentally, Church was out as far as he was concerned) and the past ten years with its struggles have been more easily borne. . .

Perhaps my views are wrong, but I believe there are worse things in marriage than adultery. The constant beating, kicking and cursing to which I was subjected are far worse. . . I can truthfully say the only happiness I have had from my marriage are my six children, even if I have had to work hard in the past ten years to support them.

Why can't we get behind our government and get an abusiveness clause put in our divorce laws? WHY must we commit adultery to obtain our freedom? I am sure God does not want us to live a life of lies —but that is what our divorce laws do for us.

Our minister thinks I should use a nom-de-plume, so just put me down as

Sask. "Separated."

Dear Sir: Why does the Church beat about the bush on the question of re-marriage after divorce, when we have Christ's own words? Why not quote them?

Matt. 19—9th verse
Mark 10—11th and 12th verses
Luke 16—17th and 18th verses
Nothing more needs to be said.

Winnipeg, 10. Mrs. Roy Bier.

Not All Drowned

Dear Sir: I'm glad you published the article, "The Continuing Methodists." It shows they were not all drowned in the Flood in 1925.

But that article for "non-members only." There is no mention of "The Holy Spirit" . . .

Milton P.O., Nfld. Malcolm Pelley.

Caught in the Flood?

Dear Sir: . . . May I make two comments upon the publication of the Information and Stewardship Board's "News Letter"? (a) If this is "instead of" and not "in addition to" the literature that comes to us from Headquarters (and which finds its way into my wastepaper basket) then I agree the letter is "heaven sent" or "God-inspired," or any other superlative you may choose to use. (b) "But" and "if, however," this News Letter is to be a pocket **Observer** for ministers and Official Boards or another tributary to the already flood tide of mail from on high, then let us commit infanticide upon this unwanted and unneeded child immediately. The sooner the better.

These observations are not to be taken as a reflection upon the literary excellence of the letter, but as reflecting the fear that if the past is any indication of what may happen in the future, this is just another piece of mail. I have enough. I do not want any more.

St. Catharines, Ont. Rev. G. P. Forsey.

"And by building the manse next to the church you can make a big saving on janitor's expenses!"

Those Working Mothers

Dear Sir: I would like to suggest that Mrs. Jean Shilton take that obviously large chip off her shoulder concerning working mothers and juvenile delinquency. It is a shame for her to permit pique to blunt her fine intelligence. Of course there are working mothers who manage to keep their children out of reform school. . . But Mrs. Shilton should know that all mothers who leave their pots and pans in search of financial independence outside the home are not blessed with the high degree of intelligence and wisdom to direct two jobs at once. . .

Harbour Grace, Nfld. A. N. Holmes.

Dear Sir: The ranks of industry are cluttered with married women neglecting their home duties . . . on their return at night they are tired, nervous and irritable. If they would forget some of their luxuries, and would be first wives and mothers, their children would be less likely to get in trouble . . .

Montreal. Rev. Melville S. Mann.

Dear Sir: . . . What about the unemployed? Mrs. Shilton seems to have no sympathy. Married women, unless they have a good reason to be employed, should be replaced by unemployed.

Fort William, Ont. Louis L. Beltier.

Ed.: Married women always have good reasons. So have many of their employers.

University for the North

Dear Sir: As secretary of the Friendship Group of the Cobalt United Church, I have been asked to write you in support of your editorial, "University for the North."

We have forty ladies in our group, some of whom are housewives, professional women, and wives of business men. We all heartily agree with your editorial and would help support such a project.

The dream of many parents in the north is to have their children attend university. Even now, with so many barriers to overcome, many do attend those in the south. With a university in northern Ontario would possibly double the number of young people able to obtain higher education. Perhaps the north would increase the output of young ministers as well.

The money now spent on travelling such distances could be put to the support of a college closer to home. In your editorial you stated: "Men and money and churches of the north could be rallied for such a project." Do not forget the women of the north who are always most willing.

Cobalt, Ont. Esther McGugan

Dill Pickle Teachers

Dear Sir: Why is it that there are so many ministers and Sunday School superintendents without a smile on their faces? Is not the Gospel glorious news? Does one tell a friend good news with a mournful countenance? . . .

We have too many trying to tell "The Good News" with faces like a dill pickle.

A Reader

Answers Shaun Herron

Dear Sir: In reply to the Rev. Shaun Herron of Weyburn, I would state briefly:

Although two-thirds of the population of England are theoretically eligible for membership in the Church of England (i.e., are baptized Anglicans and are not members of another denomination) the enrolled membership for 1955, as stated by the Encyclopedia Americana, is only 3,000,000.

Having lived recently on the minimum salaries of the Church of Scotland and The United Church of Canada, I feel that taking into account the difference in the standard of living in the two countries, ministers on the minimum in the Church of Scotland and the United Church, in Ontario, are in very similar positions financially.

The point of my previous letter, however

not to make trifling comparisons but ve constructive comment concerning, ally, the Church of Scotland, and to asize that our own Church givings, emplified by salaries and missionary ions are by no means above reproach. narket, Ont. Rev. Duncan White.

on Barrett Story

ar Sir: It was with much joy that I the article, "Look At It Now," the of the great work done by Mr. E. J. tt and his family at Morgan's Point d Church. If the story of Ed Barrett old in full, it would be a book in itself. t only has he been outstanding as a inister, but his influence has been felt ghout the entire area, for he is the ile probation officer for Welland ty. This, of course, is a full-time job, o be able to help young people the way as and build a church congregation es, is nothing short of a miracle. . .

ICH TV Jack Burghardt.
ra Television Ltd.

ERVER Told Off

ar Sir: Your cartoon of February 1 is xtremely poor taste. If the United ch wishes to refrain from Bingo games f it wishes to condemn those members attended such games in other churches, s the church's privilege.

t a cartoon showing a church sign such is can be interpreted as a direct slam ancient Christian sect, from whose many truly great men of God have

ite frequently this publication exhibits ich puritanical sanctimoniousness masding as spiritual enlightenment, and so biting hatred (as against the liquor rather than Christian charity and love, I think the name **"Ignorer"** would be appropriate than **"Observer"** . . .

u should get back to the fundamentals actising positive attitude of Christian and seeking God.

lton. Wm. G. Davies.

r Statement Shocks

ar Sir: I was surprised at such a great as Dr. Donald Soper belittling the work brother minister. The evangelical enter- of Billy Graham have not failed, r are they jamborees. If, as Dr. Soper the same number of persons are con- l in the ordinary church as in Billy am's enterprise, well then we have a e number converted.

ve Mines, N.S. Isabel MacDonald.

s Music Makers

ar Sir: . . . We enjoy the column ic Makers" greatly. Dr. Horwood is a ource of inspiration to my girls, and ongly recommend any young people 18 taking advantage of the oppor- of joining his Music Makers Club. . . r only complaint is that his column not appear in every issue. . .

ouver, B.C. Mrs. J. S. Thom.

Hospital Ministry

ar Sir: I was interested in your editorial ental Illness. . . What is the United ch doing to make "its ministries" avail- o the mentally ill who are hospitalized? ur editorial, statistics are quoted from Anglican Council for Social Service. this mean that the United Church has no comparable programme? It is depressing to know that such a large hospital as the one located at St. Thomas, Ontario, has no full-time Protestant Chaplain. One can only guess how often this situation is repeated throughout Ontario and the rest of Canada. What is even more discouraging is the fact that our United Church is making no effort to give those interested in Chaplaincy the special training that is essential for fruitful work in this field.

Boston State Hospital,
Boston, Mass. Rev. Donald W. Anderson.

Poor Preaching

Dear Sir: Congratulations on your editorial, "The Importance of Preaching." Apparently there are some students of the same opinion. For a long while now I have felt that the poorest part of our training has been in preaching—not in content, but in the art of public speaking and voice training. To seek improvement, I have studied public speaking in an American University, graduated in Communications, and found it well worth while. I hope your suggestion to our colleges for summer courses will be taken up.

Kamloops. Rev. J. H. A. Warr.

Grasping Communion

Dear Sir: Thanks for Mr. Davidson's column on communion. In addition to confession may we add two further requirements of the sinner who approaches the Lord's Table—repentance and trust in the Lord's mercy. These are the heart of the preparation and are part of most Communion rituals. . .

A printed service in the hands of the communicant, more frequent celebration, and better instruction from the clergy and elders would help the churchmen to grasp the meaning and privilege of participating in the Sacrament.

Downsview, Ont. R. W. Perkins.

Desire for Peace

Dear Sir: I can think of no situation so desired by the human race today as the assurance of world peace.

A great Judean statesman wrote to the City of Ephesus, "By faith are ye saved." That statement holds for today. The west and east must have a little faith in one another or they cannot be saved from the frightening "armsrace." They must speedily extend plans like the Colombo plan, and carry out the command, "Ye that are strong ought to bear the burdens of the weak." The world has already tried every other way of dealing with the enemies and our future is about as uncertain as at any time in history.

Grand Prairie, Alta. I. V. Macklin.

What's That, Again?

Dear Sir: "Out of the mouths of babes . . ."

In an examination I gave my Sunday School class recently were a number of questions dealing with the government of the Church, such as "Who are the members of the Session?" "What is the duty of the Moderator?" "What is the governing body of the Church?"

Then—"Who is REALLY the Head of the Church?"

One boy provided this:

"The men in Toronto."

Kitchener, Ont. D. Green.

1/2

Serving a Congregation is only half of your church's job

Serving its community is a duty equally essential. A fine carillon helps in both fields of service.

When money is available for new capital expenditures, there's always a temptation to put it into inside-the-church improvements.

This, perhaps, is only human. But is it Christian? Is it overlooking the church's sacred duty to serve not only communicants but community?

One effective means of service is a Schulmerich carillon . . . a modern instrument that provides traditional bell music of surpassing beauty, at a fraction of the cost of cast bells.

With a Schulmerich carillon, calls to worship are *automatic* . . . a safeguard for the congregation and a welcome aid to the church staff. In addition, programs of traditional bell music are welcomed by the entire community. These programs foster a more spiritual attitude; increase church attendance.

Schulmerich carillons are available in many models, one of which will precisely fit your needs. Write for information today!

Schulmerich Carillons, Inc.
R38 Carillon Hill, Sellersville, Pa.

SCHULMERICH
CARILLONS

Speaking of

WILLS

—AN EMINENT DIVINE HAS SAID:

"It is a poor Will that has not the name of the Lord among the heirs."

If you believe Christ's Church is the divine instrument for redeeming mankind and for creating a better world;

If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries:

You may PERPETUATE your faith and interest by remembering the CHURCH in your WILL

You may have much or little to give.

You may wish to make your bequest for one or all of the Church's many activities.

There's joy in giving to the Master. . . . There's joy in sharing in His work.

For further details write
THE TREASURER,
The United Church of Canada,
299 Queen Street West,
Toronto 2 B.

Devotions By PETER GORDON WHITE

The Lord's Supper

THERE is at least one point at which all Christians are united. There is at least one common element in our religion which runs through all the differing units, holding us in common unity, making us one faith, one body, one church. That point of union, that binding factor is the central sacrament of Holy Communion, the Lord's supper. To be sure, there may be minor variations of administration of the sacrament's inner meaning and in our acceptance of its social implications.

As to the inner meaning of the sacrament, we Christians are agreed, first, that the sacrament begins with the open humility of admitting one's sins and being repentant for them. Unless we first have attained the purging humility of the honestly contrite heart, the sacrament will never be able to bestow its blessing upon us.

Christians agree, secondly, on the spiritual meaning of the sacrament, that mystic union of partaker and Master when by submitting ourselves to him, his Spirit becomes our spirit, his aims our aims.

And thirdly, we agree on the rededication of will. This must always happen in the sacrament so that we arise from the table "intending to lead a new life, following the commandments of God." These are inner meanings of the sacrament, and these we all accept.

Christians are equally united, however, in their acceptance of the outer or the social implications of the sacrament. For instance, we do not dare to come to the table except we first are "in love and charity with our neighbours." That is, as preparation for the sacrament we must be willing to accept and must be committed to achieve a life of conscious Christian brotherhood in this world with all that its achievement implies. We know that in this modern world such achievement is difficult, to say the least. Yet living in love and charity with one's neighbours is the inescapable prerequisite.

Here again the words of the general invitation which set the requirements all over the world: "Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God . . . draw near with faith and take this Holy Sacrament. . . ." Here is the heart of the Christian religion, here is the binding element which makes us all one. —*Harry V. Richardson*

Are You Aware?

"THE kingdom of God will not come in a day," said S. P. Cadman. "It will not be left with the morning milk." Nor can too much be expected of a people who are largely uninformed of God's word about his kingdom as it is communicat to us in scripture.

Here are your Home Daily Bible Rea ings for the ensuing two weeks:

Mar. 1. Need One of Another.....1 Cor. 12: 14-
Mar. 2. The Mind of Christ....Philippians 2: 1-
Mar. 3. Light in Darkness.....Philippians 2: 12-
Mar. 4. A Saving Influence.....Matthew 5: 13-
Mar. 5. Christianity and Heathenism .....Acts 19: 21-
Mar. 6. Facing Opposition.....Acts 19: 28-
Mar. 7. Withstanding Temptation .....1 Thessalonians 5: 1-
Mar. 8. Living the Teaching.....Matthew 7: 24-
Mar. 9. How the Kingdom Grows..Matt. 13: 31-
Mar. 10. A Man in Need.....Luke 8: 26-
Mar. 11. Opportunity at Home.....Mark 5: 14-
Mar. 12. Seventy Evangelists.....Luke 10: 1-
Mar. 13. An Evangelist at Work.....Acts 18: 24-
Mar. 14. The Gospel in Ephesus.....Acts 19: 18-

In Thy Name, O Christ, We Pray

O Christ the Life:

awaken us; that we, confronted by the majesty of God, the nearness of thy kingdom, and the power of thine immortality, may rise, ashamed, from dreams of self, and enter into life, and serve the sovereign Will.

O Christ the Light:

shine in our minds; that shadowed places may entice us not, and that, secure in thine interior radiance, we may walk through darkness undefiled.

O Christ the Bright and Morning Star:

grace the horizon of our world with promise of a new and holier day; that all the peoples of the earth may take fresh courage, and that the terrors of darkness may be put to flight.

O Christ the Bread:

enhearten us; that, fainting not nor wearying, we may be strong to bear our neighbour's burden and swift to ease our brother's hurt.

O Christ the Truth:

garrison our souls with wisdom for our earthly conflict; that no device or power of falsehood may prevail against us, and that in all things, we may be more than conquerors.

O Christ the Way:

make bold our feet; that we may follow whithersoever thou dost lead, until faith shall issue in certitude that underneath us is abiding rock.

O Christ the Door:

open unto us; that we may see the Father's face, and know the joy of sins forgiven, and the health of wounds assuaged.

O Christ the Shepherd of the sheep:

be watchful lest we stray beyond thy voice, or wander from the strong protection of thy staff. Recall, admonish, chasten us, as seemeth to thee good. Provide us with all needful mercies, and carry the helpless in thine arms, until the eventide. Then do thou gather us together, safe and warm, within thy fold, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

—*John Underwood Stephens*

THE UNITED CHURCH
OBSERVER

MARCH 1, 1958

5

olished under authority of The General Council by The United Church Publishing House, 299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Managing Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Editorial Assistant:
M. B. Pengelley

Business Manager:
Wm. J. Bradshaw

Issued Twice Each Month — the First and Fifteenth (July and August one issue each month)

Subscription rate, $2.00 a year, payable in advance, to any address in the world.

thorized as second class mail, Post Office Dept., Ottawa.

Series, Vol. 128, No. 8 New Series, Vol. 19, No. 23

Circulation this issue, 199,893

contents

	Page
torials	6
ny Churches are Crowded	7
e Toddler of Tatamagouche Grows Up	8
re The Wealth	12
ere's Help for 1600 Mental Patients	14
port and Opinion	16
sic Makers	18
hy We Gave Up Social Drinking	19
oks	20
hat Has the N.E.M. Accomplished?	23
out People and Places	25

Northlea teenagers

IN THE NEXT ISSUE

Teenagers in the Church
By GENEVIEVE CARDER

China Revisited
By L. C. WALMSLEY

Observations

THE QUESTION BOX is a department to which many of our readers turn first, and about which some of our readers write strong-worded letters; such as the one who wrote recently that "the only thing that should smoke in the furnace-room is the furnace." We'd prefer the caretaker smoking his pipe any day to a smoky furnace. However, we started to say that the Question Box isn't in this issue. We decided turn about was fair play, so we went looking for Dr. Berry and asked some questions ourselves. He was good enough to answer them for us, and they're found on page 23.

* * * * *

● SOME FEW THOUSAND copies of the last issue of THE OBSERVER were printed announcing that the cover story for this one would be on "Preachers in Politics" and that it would be told through the work and personality of the Rev. Stanley Knowles, M.P. The piece was planned, written and announced before Mr. Diefenbaker called for a new election. We stopped the press, changed the announcement and postponed the story. Not that we are afraid of commenting on politics but we felt that it could be construed as unfair, especially to Mr. Knowles' opponent or opponents in Winnipeg, North Centre. The piece will run in April, and we will tell, too, of the Rev. Daniel McIvor's retirement after 22 years in Ottawa. Now if the Conservatives and Social Credit had just had a good United Church minister in the house, too, we wouldn't have had to upset our schedule.

* * * * *

● ON A COLD FEBRUARY night we found the Palace Theatre in Hamilton jammed full and crowds being turned away from the Tom Allan Mission. At noon meetings St. Paul's large down-town church was crowded, too; and First United which occupies a full city block had an overflow. For the final night they planned to move into the hockey Forum.

● THE COUNCIL OF CHURCHES co-operated to help make the Allan Mission the great success it was, and back in St. George's Tron Church in Glasgow, Allan's faithful congregation gathered at 2 A.M. to pray until daylight for their minister and his work in Canada.

● THE LARGE STAGE was crowded with a massed choir from the churches round about. They sang Bach's Passion Chorale—practised it behind stage before the service began, and it made a rather fine setting for the crowds who assembled early. The service didn't start until 8.45 Sunday night, giving worshippers an opportunity to go to their own services first.

● IT WAS A CHURCHY CROWD assembled if one could judge by the way they sang enthusiastically without even looking at their hymn sheets. When an "invitation" to come to the front was issued a good many went forward. It was rather hard to tell how many were counsellors and how many penitents.

● ALLAN IS DYNAMIC, and while his message was "the old Gospel" he held his audience with hardly a wiggle for forty minutes—most of them had been sitting for more than an hour when he began to preach. We looked about to marvel at the intent looks on the faces of the great audience (the theatre holds over 2,000) and thought the girl beside us was asleep; then we saw she was apparently praying. She was a "counsellor" of whom there were many scattered about. When someone near us decided to go down to the front our neighbour nearly knocked the seat over in her enthusiasm to be the first to pilot her to the front. We like Allan; but some of those counsellors frighten us.

* * * * *

● DO FARMS GROW CROPS like this these days, we wondered, when reading over an obituary for the Rev. A. S. Kerr, late of Collingwood. THE OBSERVER doesn't publish obituaries any more, although we do try to get the news of the death of ministers to our readers as soon as possible. When we read them, we often find tremendous stories of the work of our church.

● FROM A FARM NEAR HARRISTON, ONT., sixty years ago Alex Kerr went off to college. There were seven boys and one girl. The girl married a minister, Dr. H. J. Pritchard, and has a son Hugh in the ministry. Four brothers became doctors; one was a lawyer; another was Hugh T. Kerr of Shadyside, Pittsburg, who became Moderator of the Presbyterian Church in the U.S.A., and gave two distinguished sons to the American Church. This is a story you expect to hear in the Maritimes—or Scotland. But it happened in Old Ontario, too. We wonder if it is happening on Canadian farms, today.

Editorial

The Church and Politics

DR. J. R. MUTCHMOR, speaking before Halton Presbytery immediately after the dissolution of Parliament and the announcement of the March 31st Federal election, spoke on church and politics. Often the church gets only distorted accounts of what Dr. Mutchmor has to say, so here we take the liberty to publish these comments:

"The Church accepts her duty to instruct and inform her own people about major Church - State issues. This is being done in a steady, sane manner, and generally with good results.

"Politics today at home and abroad is a high level task and concern. The United Church of Canada, acting on its own responsibility, and in common with sister communions is alert to the need today to be at work on the political front. The catechism says:

" 'The Church is called to worship God, to watch over and care for all within her fellowship, to preach the Gospel to all mankind, to minister to the needy, to wage war on evil, and to strive for right relations among men'."

Here are some remarks on Canada's federal politics:

"*First:* Canadian national unity is increasing in strength and in every way must be undergirded and deepened. Its foundations are spiritual. Its requirements include understanding, tolerance, and goodwill. Any political appeal to selfish sectional demands must be opposed.

"*Second:* Canada's national stature has grown. Ours is a middle-power nation. In the past two decades in World War II and in the international affairs' field since War's end, Canada has won and held a high place. She has helped to build peace. This must remain her chief task.

"*Third:* Canada's parliamentary institution is a good one. Its traditions, powers and prerogatives must not be put in jeopardy. The Canadian people when they vote on March 31st, must put the maintenance of parliamentary government—of government of the people, for the people and by the people at the top of the list.

"*Fourth:* A strong parliamentary system requires a government, an opposition and minor groups. No appeal should be made to wipe out junior parties. They should not be lost in the shuffle; neither should the need of a strong opposition be forgotten.

"*Fifth:* Block voting should be deplored by all Canadians. It should never have the support of any church or any national group. If that danger should appear to increase, it should be opposed by the great majority of Canadians.

"*Sixth:* The Churches of Canada should rejoice that all her political leaders are Churchmen, and that the same high purpose governs most Cabinet Ministers. This go state of affairs should be commended from all pulpits.

"*Seventh:* The Churches expect all persons seeking offi to do so in a fair and honest way. This is not a time wh liquor money should speak loudly—indeed this kind political patronage should not be allowed to raise its hea

"*Eighth:* The campaign will be fast—at times it will furious. The Churches, however, should not be alarm at a political fight. Such warfare is far better than sm complacency. But political fighting must be fair. Bitte ness must be kept to a minimum. There should be appeals to hate.

"*Ninth:* The people should not be bribed with their ov money. This is not a time for big promises. It is a d for hard thinking and sane planning. It is a day for mo discipline and less waste, more sharing and less spendin

"*Tenth:* Finally, the line against inflation must be hel No power élite whether financial, industrial or labou should break that line. And the government-to-be mu promise not to break it."

"MANY GUNS" IN SENATE

PRIME MINISTER DIEFENBAKER has done h part, and appointed as he once said should be don an Indian to the Red Chamber. The new Senator, Jam Gladstone, of the Blood Reserve in Alberta (whose Indi name Akay-na-muka means Many Guns) is said to a prosperous farmer and cattleman without much form education. He won't be expected to transform the lot the Indian, but it is a symbol, and a good symbol. It reported that he is planning to wear his feathers to th Senate; that's not the sort of symbol we need, but w won't worry.

In the meantime we still believe that the United Churc which long has called upon many of its most faithf missionaries to sacrifice to carry on Indian work in lone places, should go in for some representative symbolism too. We should try to find an Indian to serve on one the Boards. We should look toward appointing an India to the Executive of General Council. It would be a goo thing, if our large delegation to the World Convention c Christian Education in Japan this summer had at lea one youthful Canadian Indian on it.

It's probable that Indian representation may contribut much more than symbolism.

THE INCOME TAX ANGLE

THE most embarrassing thing we hear in a religiou service is when a well-meaning brother announces th those who give cheques or make donations in envelope will get receipts for income tax purposes. We have n objection to claiming exemption for charitable and churc contributions. We think receipts should be issued. W even wish the government would raise the exemptio permitted. But it's bad taste to labour it in a service o worship. It's obvious, too, that church people generall are very well-informed on the matter. Sometimes w think it's good for us to give something to the Lord withou getting credit for it from Ottawa.

OBSERVER
MARCH 1, 1958

n Editorial Answer

WHY CHURCHES ARE CROWDED?

VERYONE seems to know that Canadians are crowding the churches. Newcomers from abroad view it as a nomenon. Dr. Donald Soper commented this when he was here. So did Professor ale. The Moderator, Dr. J. S. Thomson, itted recently that the crowds gathering the churches impress him more than thing he sees as he travels about to the ications, the sod-turnings, and corner-ne layings.

n addition Dr. Thomson says he thinks knows why.

'hese worshippers are not seeking the ation of their souls. They are not ering from a sense of guilt, or seeking giveness. Rather they are anxious to ong to a community of good people and their children in a decent society.

And although that answer may be open all sorts of criticism it has good New tament precedent.

Not Fear or Guilt

ome are turning to the church because y are afraid of the world in which they and frightened about tomorrow. Some oppressed by their sin; many do carry eavy load which they must share or ak under. Some are crying out, "What st I do to be saved?" A great many no bt have become disillusioned with lth and success and have asked, "What s it profit me if I do gain all these gs and have lost the simple faith I had en I was a child?"

But the vast majority crowding into the rches are displaced persons seeking a itual home within the Christian family. Thomson reminds us that the New tament has many references to strangers sojourners, for Jesus lived in a time place where many had been uprooted. 'he early church provided a refuge for h. That is one reason why it overcame world. Those who entered it found their ation within the fellowship, not as viduals on their own. They had a sense belonging whether Greek or Hebrew, d or free, rich or poor. They belonged each other and to God.

Ve don't mean that the keen young eration of married people crowding into r new suburban churches are displaced geographically. Although there is truth in that, too. This is a generation of people on the move, and a reception of new members in a typical young United Church sounds like an interprovincial, interdenominational and sometimes international gathering.

There was a time when not many moved but the Methodist minister's family. But now when a junior executive is on his journey to the Vice-President's office he goes via Winnipeg, Vancouver, Montreal and Toronto.

The Danger Here

There is, of course, a danger in all this. Sometimes we hear superficial things said, such as, "the church is the best place for meeting nice people in a good environment." And young people are quite openly encouraged to come to a certain church to make friends. The vigorous Couples' Club movement grows on the need for friendship, and the fact that the churches supply the need.

That can be bad. People may use the church for personal advantage. But it also can be very good. The House of God is an excellent place to make friends. It's right and proper to seek a fuller Christian life among those who believe and live in the same way. The early Christians were a people of a "way," and so are modern Christians, as anyone knows who has found his social life within and without a Christian fellowship!

It's a fine thing, too, for non-Christians to be invited into the church to meet Christians and see what the Christian faith does for sinners—even if they come first by the side door.

We would not want to give the impression that those who are crowding into the churches are going there just to make friends or have a good time in wholesome surroundings. The reason is much deeper than that. The fact is that the most "successful" enterprise in all the many activities of the congregation is the morning service of public worship. All sorts of social activities receive but limited response. The services of worship if effectively conducted will attract the crowds —every Sunday.

The danger the churches face is that they will underestimate the capacity of these new attenders to share in the devotional life of the community. They do not want to be treated as joiners of a country club. They are ready to come to grips with the deep things of the Christian faith. They are concerned that their children be well taught.

"Tip to the Lord"

It is startling, too, to many "pillars" of the old churches to find that these newcomers to the church are ready to take such things as stewardship seriously. One may go into churches where the solid members of long standing will still be putting their weekly tip to the Lord on the collection plate, and a brand new Christian who means business about his new life will give a tenth of his income.

All kinds of these new people flocking into the churches are contributing—sacrificially, from five right up to forty and fifty dollars a week to their churches. Men whose fathers would have kept the Sunday School children behind the furnace pipes in the basement because they feared a mortgage, will mortgage to the hilt in order to make the House of God a thing of beauty, and bright and lovely, the place where their children first sing God's praise.

They may have drifted in years of indifference. They may have been too impatient with some of the mean and narrow things which often afflict a church sunk deep into ruts of tradition.

But as they have matured and sensed the rootlessness of a life outside the church they have turned back to seek security. All their lives these people have lived within the shadow of the church's spire. They have been identified, superficially perhaps, but identified nonetheless with the church at the big moments of life — baptism, confirmation, marriage, bereavement.

Now they are going back.

It is significant that they have returned not in a time of depression, or time of war, but in prosperous and reasonably peaceful times. It's no fox-hole religion this. It's not individualistic or a running away from the world. People are flocking to the churches with their eyes wide open, because they want to belong to the fellowship which is good, and is the gift of God. ●

Students at Tatamagouche's Atlantic Christian Training Centre share work to keep old property ship-shape . . .

THE TODDLER OF TATAMAGOUCHE GROWS UP

A Photostory

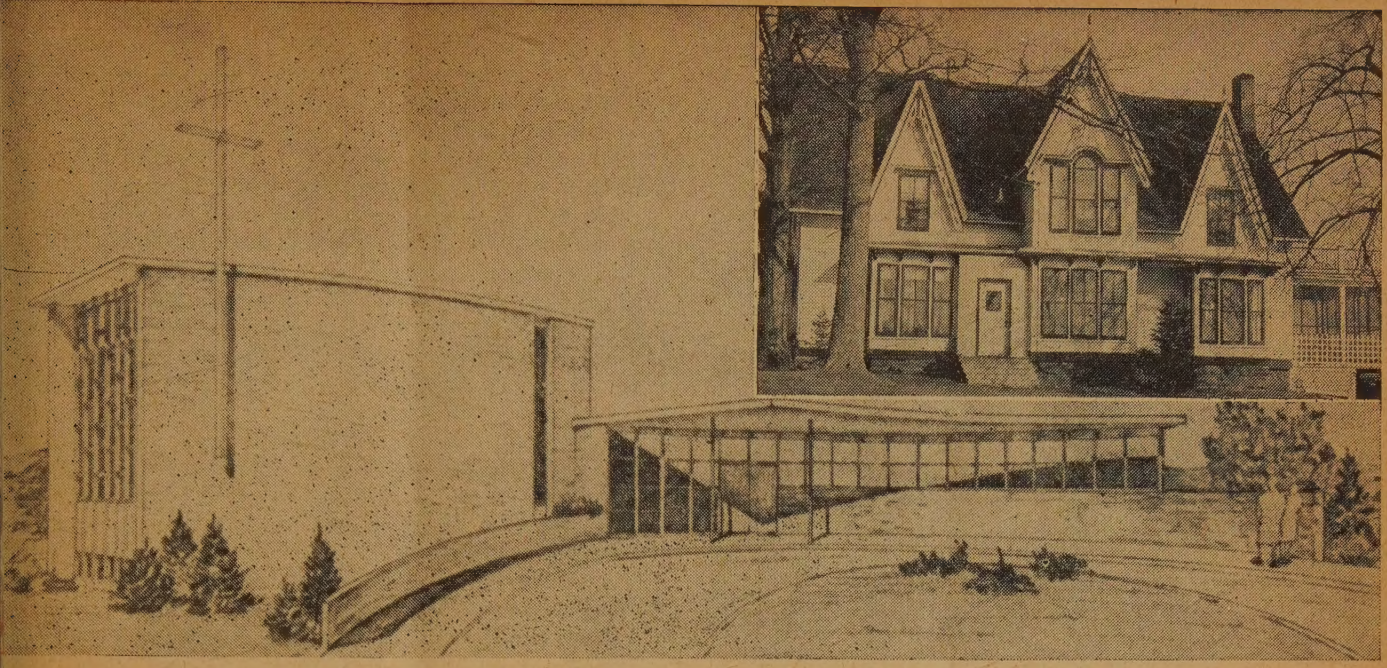
By BURTON CROWE

. . . while Board chairman Don Reid and principal John Stewart work on plans for new, modern building.

BEFORE architect Keith Pickard of Charlottetown, P.E.I. so much as fitted T-square to drawing board to draft plans for an addition to the country's newest United Church training centre in Tatamagouche, N.S., the board of directors had him spend a week in residence, living with the students attending classes, and joining in the daily programme, "to grasp an appreciation of its purpose and atmosphere."

Plans for the new Atlantic Christian Training Centre for laymen and women call for the erection of a $110,000 main building to include classrooms, a chapel, a library, offices, lounge, an assembly-dining room and kitchen facilities. The fifth and final draft of architect Pickard's design was adopted last fall. construction is scheduled some time this summer. In 1959, a men's dormitory housing 20 in winter with a summer capacity of 40, is to be constructed, and two additional duplex bungalows for married students are scheduled for 1960. Said one board member of the Pickard plan: "It is a building of distinction, beautifully conceived, and superbly fitted to the landscape and to our needs."

The man who is seeing ACTC through her growing pains is youthful, mild-spoken John Stewart, 36, who had been pulled from a pulpit in Nashwaaksis, N.B., to take over the helm at Tatamagouche. Brought up on a farm, Maritimer Stewart still wears some of the rugged, straight-shooting manner of a man



Architect's sketch of $110,000 building in sharp contrast with present Centre (inset)

the land. He did his university work in the East, acquiring Bachelor of Divinity degree at Pine Hill. Later he earned S.T.M. (Master of Systematic Theology) at New York's ion Seminary. A fellow Maritimer once said of him, "he esn't look like a big man, but when he takes hold of something gives it a terrific lift." By the summer of 1953, "the lomitable enthusiast," as one friend dubbed him, was giving lift to a six-week experimental school at Berwick, N.S., ich boosted the idea of ACTC from a mere notation in the nmittee minutes, to reality.

Some United Church people in the eastern provinces had ard — long before John Stewart arrived on the scene — of ramata, ACTC's older and bigger brother, located in the heart B.C.'s Okanagan Valley. But Naramata was a long way from me, and many an east-coast churchman wondered how it ıld be expected to come to the rescue of church leadership ficulties so far away. Moreover, Maritime caution demanded a canny appraisal of such a school: because it worked in British Columbia was no reason for thinking it would work there. When two of the committee presented some preliminary plans to the Conference Executive, the Rev. James A. Fraser, then Conference Secretary, and always a dour realist, enquired "Where will you get the money to establish such a project and who will be the superman to run it?"

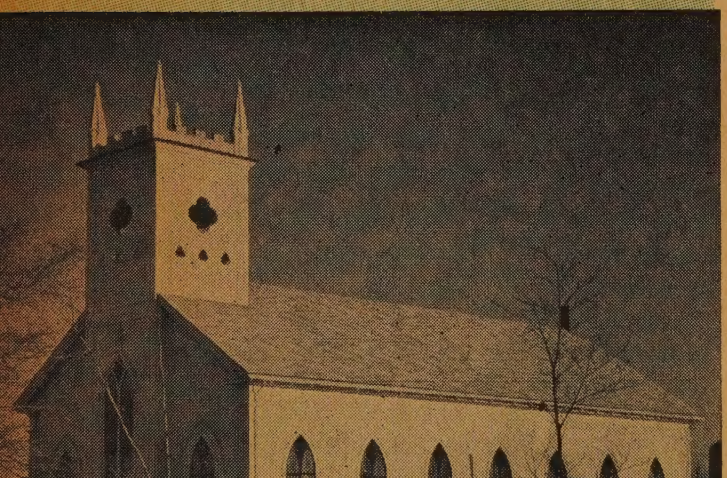
The committee even sent out a questionnaire to ministers, Sunday School superintendents, and other church officers — a sort of Gallup Poll survey—and when 95 per cent. of the replies were favourable it was deemed allowable to proceed with the experimental school.

The Berwick experiment not only fired the enthusiasm of the students who came for training, sending them back to their local areas to spread the gospel of ACTC; it did something else equally essential. It whetted Stewart's appetite for more. During 1954, while still serving as minister at Nashwaaksis, he guided

Students live in residence. Young people from Newfoundland, Nova Scotia, Prince Edward Island and Bermuda share a table

Family worship at breakfast table commences Centre's daily programme

A feature of student life is the weekly social period when Principal and Mrs. Stewart entertain the entire student body in their home.



ACTC students worship on Sundays in the picturesque Tatamagouche United Church and take part in congregational life.

a special committee to the choice of Tatamagouche, Nova Scot as a permanent site for the Centre.

He succeeded in awakening the interest of Maritime laym in the venture to the degree that fifteen of them contribut one thousand dollars each "for the purchase and establishme of a Centre to be known as the "Atlantic Christian Trainin Centre" for the training of lay workers, and as a conferen centre and retreat, for the advancement of the Kingdom of G in the hearts and minds of people in these Atlantic Provinces

The property purchased with these funds was Bay Acres, fifteen-room furnished tourist home with twenty-five acres land, superbly located on the outskirts of the village at the poi where French River empties into Tatamagouche Bay. This ground rich in historic associations going back to the days French Acadia. The house itself was erected on the site of prominent Acadian home. Tatamagouche is a small village b far from a sleepy one. It is set in the midst of a flourishi dairy country, has a spanking new rural high school, whe ACTC students engage in part of their recreation, and on long list of community projects is an annual School of Ar and the Nova Scotia Festival of the Arts with an attendan now climbing into the thousands.

The fifteen contributors to the Founders' Project are anonymous but their addresses range from northern N Brunswick to Sydney, Nova Scotia. By the fall of 1955 the fi duplex bungalow had been erected, summer courses and wo camps had been held, John Stewart was in the midst of his duti as principal, and the first regular winter course was under wa The ACTC had become a reality. Never before had the Chur in the Atlantic Provinces been quickened so completely in short a time.

Only four students enrolled for the full course that year b one thousands others attended short courses during the first months. In 1956 twenty-one students were at the Centre, second bungalow and the principal's residence were erected, a plans for a $150,000 building campaign were laid.

The Centre operates in cramped quarters. One half of o of the duplex bungalows has been pressed into service as t administration and principal's office, while the house doubles a residence for girls, dining room, lounge, and classrooms. Cha and tables are moved from living room to dining room and ba again several times each day. Ultimately this building will the girls' residence. In the fall of 1957 twenty-three studen were enrolled and some had to be turned away for lack accommodation. In addition to the winter course from Novemb to March, a multitude of short courses and special events cro the ACTC calendar from April to November. Since the Centr opening in 1955 a total of fifteen hundred people have be involved in workshops, retreats, conferences, schools for ru choirs, and other short courses.

Who comes to ACTC and why? The average age of th year's class is twenty-one years. There are eight high sch students, three stenographers and office clerks, three sales cler two waiters, two housewives, two bank clerks, two draftsmen, nurse, and a salesman. Two of them come from Bermuda, thr from New Brunswick, four from Newfoundland, five from Pri Edward Island, and nine from Nova Scotia. To talk with the members of the ACTC family is to sense two basic reasons f their coming to the Centre. Some have a haunting suspicion th there is more to the Christian life than anything they have y come to know at first hand.

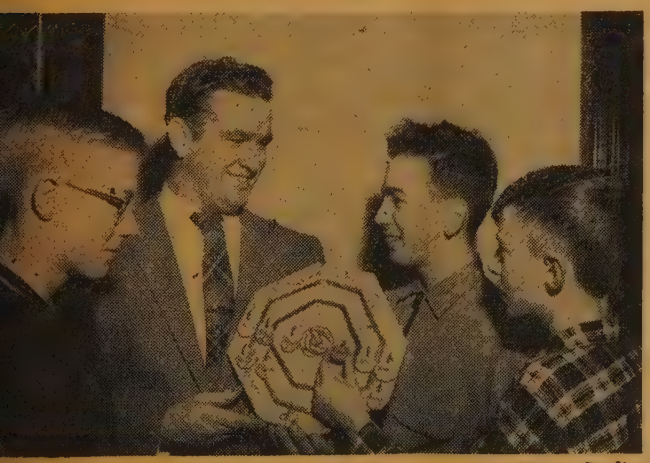
They are seekers of the Way, a little wistful at times b hopeful that their search will lead to substantial results. So of the full term students first came to the Centre for a sh summer course of a week or ten days. In that brief encoun they began to realize some of their own and life's deep possibilities and came back for more. Sometimes this involv abandonment of a job and income, but the past two years ha demonstrated to the church in the Atlantic Provinces that the are people who will take such a step.

Class periods are devoted to seminars, group dynamics and research.

Others come from a sense of need for training in basic lical knowledge and the fundamentals of the Christian faith order that they may become more effective leaders in the gramme of their local churches. Involved in Sunday Church ool or some mid-week church programme, they soon recog-ed serious shortcomings in their qualifications and decided to something about it. Meeting the needs of such folk as these ie Centre's primary purpose. It is a leadership training centre med at the needs of volunteer church leaders at the local gregational front—the place where, in the final accounting, Church's real mission is being carried forward.

Arthur Craig, one of last year's students, is a Prince Edward nd farmer. No better potatoes can be had than those grown the Craig farm at Middleton where the soil is akin to corn-l in texture but red in colour, and no home is more frankly avowedly Christian. Arthur considered several callings uding the ministry, worked one year in the west, but finally ided he would be a farmer and, of course, an active layman is local church. He was not long in seeking a deeper under-ding of the Bible and Christian doctrine so came to the tre in 1956. He edited the first issue of *Atlantic Dawn,* the ACTC Yearbook, and this year, back home on the local church front, he is a Sigma-C and Tyro leader in Bedeque United Church. There is nothing dramatic about this story except that Arthur and the 11,350 other Sunday Church School teachers and mid-week group leaders in the Maritime and Newfoundland Conferences are the material out of which the Church extends her mission.

Fred Brown was a New Brunswick lad, pretty well divorced from the Church, and with a background of several explorations up some rather blind alleys. Suddenly, during a preaching mission, he was confronted by Jesus Christ and became a zealous worker in his local church with choirs and boys as his chief concerns. Spiritual glow is wonderful and essential, but to translate it into effective lay leadership requires some knowledge of Biblical and Christian truth—so Fred, too, came to ACTC. It is through such trained people as Arthur and Fred, and hundreds of others that the United Church will make its most effective witness. The "terrific lift" which the Founders expected for the ACTC from John Stewart is rapidly becoming the lever which can elevate the life of the whole United Church in the Atlantic Provinces. ●



—Harvey Studios

duates go back to their home churches as active workers. Fred Brown leads a Sigma-C group (left) at Marysville, N.B., while Sandra Clifford helps with the Explorers at North Sydney, N.S.

Canadians leave millions annually in estates – but only 5 per cent. of the time do the churches . . .

SHARE THE WEALTH

By M. B. PENGELLEY

EVERY year in Canada, an estimated 200,000 wills amounting to millions of dollars in capital, stocks, bonds, and real estate holdings, are checked, signed, sealed, and rubber-stamped through the scores of Surrogate Courts across the land. Of those who make wills, the five per cent. who share part of their wealth with the church are an important mainstay in financing religious work.

Over the past several years, the United Church has averaged about $200,000 in bequests each year; and last year, the figure jumped to over $300,000 willed to the church—$248,000 for use in general funds, $58,000 for the ministers' pension fund.

On top of this, many thousands of dollars are left annually, that never pass through the accounting books of church headquarters: they are bequests given directly to individual congregations, to church colleges, hospitals, and church institutions.

Yet the question might be asked, *why* are the bequests as little as five per cent.?

The reason, according to legal experts and churchmen who know, is not so much that people are unwilling to assist Christian work after their deaths as that they just don't get around to doing so until it is too late.

Often, when people *do* go so far as to make legal preparations for the sharing of their estates by the church, their donations are so thoroughly bound and knotted in red tape, so strapped and manacled by parenthesized conditions and codicil clauses that by the time it reaches the church office, the gift is worth less than the time it takes to unravel it. Such undoubtedly was the case when the steel magnate left $200,000 to his church on condition they spend it wisely: group A decides to heed the scriptural parable of the talents and invest the money in some good solid stock; group B thinks they have a better investment; and group C calls it gambling and anti-Christian and demands the money be *wisely* spent—e.g., to tear down the old church hall and build a new one. In the end, half the steel magnate's bequest has been used up in court costs trying to establish what is meant by *wisely*.

Many people word their wills in such a way as to suggest they hope to get something for themselves—even after they are dead! Some imagine themselves having a good laugh—at someone else's expense—. . . the practical joker who leaves a fortune to his minister on condition that "he preach no more of his dull sermons"; the seasoned Tory who leaves $5,000 to his Socialist friend on condition that he turn from his "wickedness" and vote Conservative to the end of his days.

The redoubtable George Bernard Shaw threw the British Courts into confusion and the world into a dither by leaving his thousands for research on a simplified alphabet. Though his contestants fought like fury to prevent it, GBS in death, as inevitably as in life, won out—much to th displeasure of those who had more usefu projects in mind for his money.

It is said that nothing — not even portrait photo or a diary—so well depic a man's real character as his will. Th story is told of the Irish gentleman-farme who settled on a farm near Peterborough Ont., near the turn of the century. Son o a wealthy land-owner in the North o Ireland, the young man spent his life i the Canadian rural community. Livin frugally, and inheriting some of his father' wealth, he died leaving a modest fortun but no will to go with it. A few distan relatives who lived too far away to atten his funeral, received a bit of his estate, bu the government got the bulk of it. Th little Methodist Church he had considere a second home and which he had alway supported liberally, got nothing—nothing that is but the notoriety of having in it adjoining graveyard, one particularly ta and rather bulky tombstone, the one thin that our Irish friend saw to before h passed on.

Privilege and Duty

What is the position of the Canadia citizen with regard to leaving his estat in a settled condition? Most responsibl people agree that making a will not onl is a privilege — it is a duty. Says D V. T. Mooney, Treasurer of The Unite Church of Canada, "A man, in drawing u his will, should first estimate the needs o his family and any others to whom he ha a particular obligation. Then, if he is Christian, he will remember his church."

Bequests, says Dr. Mooney, have general two-fold value: they help th church finance "one-shot," capital exper diture pieces of work which would b impossible to handle with ordinary reve nues. During the depression, they helpe tide the church through the lean year without too drastic a cut in mission an institutional work. Today, this money help the mushrooming expansion of the churc all over the growing Dominion.

In days gone by, the courts of law woul recognize almost anything as a will as lon as it could in some way be authenticate as the true wish of the testator. Egyptia Prince Ne-Kau-re, believed to have bee the first man ever to make a will, inscribe his on a clay slab. Since this, wills hav been made — and upheld — on such od places as walls, stepladders, match boxe soap wrappers and pages from mail-orde catalogues. Even today, some wills a written in pen and ink on ordinary note paper and are sometimes upheld by th courts. But such practice is not recom mended: if a testator wants to be sure tha his will passes probate, he should have properly drawn by a solicitor and witnesse by at least two people.

A variety of reasons have been offere in explanation of the fact that fewer tha

or the people in Canada who leave nd them valuable estates, leave wills lirect their disposition. Many people ate, one legal expert suggests, because think some foreboding significance lies he very act of making a will: it seems a deliberate, self-directed step into the e. Others put it off, not on account of rstition, but simply because they are ble to make up their minds about the t" thing to do. Still others envision lawyer's fee as amounting to some bitant percentage of their estate and put off the disagreeable cost until it o late. (In actual fact, THE OBSERVER e some enquiries about the cost of ving up the average will and found it to urely nominal—between $10 and $15.)

nce Union in 1925, The United Church Canada has derived some $7 millions gacies and bequests from its members. e have been large gifts of the order of),000 or more, but most, according to L. Arnup, Assistant Church Treasurer, not amount to more than two or three sand dollars. "In fact" says he, "if were to receive $500 at death from y member of our church, we'd never l the large $100,000 gift."

here does the money go? It goes to t in every conceivable area of church vity. Some goes to the far north ion fields; some goes overseas to the ch's mission outposts in the far east, ndia and Africa. But the bulk is spent anada in building up and enlarging the e and facilities of the church for the on's expanding population. For example, $100,000 bequest of a retired school inspector, George H. Armstrong, has assisted in the erection of an estimated 25 new churches in outlying Toronto areas. A $30,000 bequest left by a Swedish-immigrant railroad worker named John Dahlstrom of Golden, B.C., helped build a local community centre, a dental clinic, as well as supply grants to assist the local hospital and to help in the education of the town's young people.

Some people prefer to leave their legacies to church-sponsored welfare work, to hospitals or to universities with church affiliations. Sometimes circumstances arise which make it unfeasible to use a gift in precisely the manner envisioned by the benefactor or donor. Such is the case, for example, in one-time important institutions which become "white elephants" due to shifts in population, changes in the religious temperament of an area, etc.

A circumstance of the sort exists today with regard to missionary work in China. The church has on its hands endowments for the maintenance of a missionary in China. Yet since China has become "Red China" the only remaining United Church work in the country is at Hong Kong where facilities had already been established. "The money," says Assistant Treasurer Arnup, "is useless to us now since it was earmarked for too specific a purpose. If we had been given an 'out'—if it had read 'for use in maintaining a missionary in China so long as it is feasible'—we would be all right . . . we prefer that money left to us should go to a general fund or in the alternative, that we be given some kind of an 'out' in case an emergency arises." ●

the strange ways of wills

Puzzler—A woman left the stipulation in her will that $1,000 was to be paid to her church out of her estate when her daughter reached the age of 25.

Poor Investment—The President of an insurance company left the church hundreds of thousands of dollars-worth of stock in an industrial firm with the stipulation that the stock could not be sold. It looked sound enough for a few years, but suddenly the firm began to crumble. The church couldn't sell out, and the gift became worthless.

Unusual—Born in Perth County, Ontario, Detroit nurse Charlotte A. Aikens never forgot the country church where she was brought up in Canada. She left the royalties from a text book she had written about nursing, "for the promotion of rural church music in and around my place of birth."

Good judgment—One-quarter of the residue of his estate was left by the late Oliver Allan of Leney, Sask., for the "maintenance and support of Oliver Lodge, Sask.," a United Church home for the aged. The benefactor was careful to add, however—"If the Lodge passes out of control of the United Church, then the money shall go to the Missionary and Maintenance fund of the church."

Whopper—One of the largest bequests ever left the United Church was that of the late Sir James Aiken, Winnipeg politician-lawyer who died in 1929. He left $500,000 to the Board of Home Missions and $100,000 to the church's River Bend Girls' school in Winnipeg.

SMITS & RAMSDALE STUDIOS
442 Sherbourne St., Toronto, WA. 4-1565

COMMUNION WARE

Finest Quality
Enduring Beauty
Finished in heavy nickel silver on a pure copper base. Equipped with the famous LePage pointed top cup.
Replacements or complete services to suit your church's needs.
Write
LePAGE INDIVIDUAL COMMUNION CUP CO.
84 Hallam Street - - TORONTO

THERE'S HELP FOR 1600 MENTAL PATIENTS

Seventy London women are finding their activities are like therapy for mental hospital patients, although designed primarily to offer friendship

By ELIZABETH BIEMAN

B. Montgomery

A patient goes out for afternoon tea

ON her first visit to a mental hospita an afternoon of golf with patient on the wide green lawns, a youn London woman who conducts large clu meetings with aplomb and keeps a Unite Church primary Sunday School under con trol each week, cautiously approached he first putt. Flustered, she tucked the go ball in her belt with the score pad, put th pencil on a tuft of grass, and swung.

That was almost three years ago. Initi nervousness has long since gone, replace by a warm sense of accomplishment fo Lois Lewis and the seventy-odd other who form the active visiting core of th Women's Auxiliary to the Ontario Hospita in London.

They raise no money beyond a modes annual fee, hold only two business meeting a year, but give full energy and attentio to the patients — 1,600 men and wome whose need for such non-official friendshi is as great as any in the community.

Any link with outside life may be lifeline to the mental patient. This evident in records mentioned by Dr. Ia Gregory, a psychiatrist at the hospita which show that of all new patient admitted those likely to remain longest ar the unmarried, the unvisited and th foreign-born. In other words, those withou strong ties with anyone in the outsid community.

Auxiliary members, of course, canno take the place of devoted family or friend but they do bring friendly warmth into th hospital and take selected patients out t visit in the new-again world of privat homes.

Parties for Health

"The parties bring out the best in th patients," believes Lynn Lockerbie, hea of the Occupational Therapy Departmen through which arrangements for all auxi iary activities are cleared.

"In the hospital," she explained, "the depend on staff members to look afte things, but on outings one will look afte another and they feel the social obligatio to make small talk.

"I remember a couple of patients wh were delightful with each other. It was a a mixed dessert party Mrs. Jenkins' grou gave last month. A withdrawn young ma and a little lady in her seventies struck u a quick friendship over coffee. He turne on the gallantry he might have shown to favourite aunt and escorted her about a afternoon. It was the first time I had see him enter into anything.

"The contact continues now in hospita They greet as old friends when they se each other about the grounds or in th 'rec' hall. She has great fun on her war being teased about her conquest."

The surroundings in homes they vis have the same effect of turning patient attention outward.

Miss Lockerbie used to expect to hea

e about the food at parties. "But really more the draperies, the china, the piano even the sugar tongs they notice. Mrs. worth has a set of tongs with a tricky h. It gave her guests quite a boost n they managed to manipulate them berly."

atients also gain confidence when their ess asks them to pour tea or pass food nd. Perhaps not as much as some them gained the day at Mrs. Harley son's home when her three-year-old id was passing the mints. After dump- them accidentally he solemnly placed n one back on the dish and continued rounds. With indulgent smiles they all ped themselves.

Stepping Stone to Discharge

similar tea was Dorothy X's stepping e to discharge. After her lobotomy (a n operation which necessitates shaving hair back of the temples) she was lically fit to go home but she did not t to go. She was certain the kerchief must wear till her hair grew back would ek the story of her illness. The staff ed long and hard to persuade her to out to tea with some friends from her n ward.

It will be easy now," she reported after- ds. "The ladies didn't even look at my r!"

or some patients it may be a long series contacts with the auxiliary that seems oful. Marie Y. was included by her tors on the guest list each time Mrs. ward Hayman's group entertained for nths. Of rather low intelligence, she had no home standards to live up to had been hospitalized with pathological aviour many times. Warned by her tor she was on the point of becoming a onic patient, she started to pattern her- on her favourites in the auxiliary group improved steadily until her recent charge.

'I doubt if she would ever have got that without them," says Miss Lockerbie.

Doctors Enthusiastic

Doctors at the hospital are equally sure auxiliary is worthwhile but scientific tion prevents them from pointing out cific cases in proof. It takes all threads treatment—medical and physical meth- , psychotherapy, nursing and occupa- nal therapy—to weave a recovery. And haps the auxiliary friendships strengthen fabric.

'Much of the treatment of the mentally is based on the concept of kind care acceptance of the patient with his blem," explained Dr. D. M. Wickware, istant medical superintendent. "Patients ognize it as the pattern with all the ined hospital staff. What can be very portant to a receptive patient is to see meone who is not trained, who does not have to show interest for professional reasons, accepting him and spending time with him."

Believing this factor to be of primary importance, Dr. A. McCausland, hospital superintendent, has felt it best to have volunteers go into their work without formal briefing on theories of mental illness or on individual cases. Though patients are assigned by staff with much care, there is a spontaneity about the actual visits, a give and take, which prepares a patient for what he will meet again outside. (And under present conditions, 70 out of each 100 non-senile patients admitted will be out within a year.)

Besides these most important but intangible benefits, the auxiliary provides material help in various ways for the patients. They collect attractive used clothing for the Opportunity Shop, where long-term patients especially may choose outfits for chapel, recreational jaunts, or perhaps a trip home. Books and magazines arrive in piles and go out to the wards almost as fast.

Hospital volunteers often interest other groups in making donations to the patients. London dental wives provided a set of party-pretty china for the recreation hall tearoom, a welcome change for the patients from the institutional crockery they see every day. Several clubs and church groups send baskets of gifts each Christmas.

A major project this year was the Christmas Fair early in December. Gifts donated by individuals and firms were "sold" to patients for token money they received at the door. They could keep the gifts or send them out to family and friends. The post office booth, wrapping and addressing, was the busiest corner all afternoon. For the first time in years many patients were able to contribute to their families.

One woman, from a "disturbed" ward, spent every token on gifts for other people, the first outgoing thing a staff member had seen her do in years. A young father spent half his "money" at the toy counter, wandered over to the men's display, then came back decisively. There was nothing there he wanted as much as more presents to send his two children.

There were two complaints the doctors heard on rounds the following day. One patient was incensed because her favourite supervisor had been given no tokens to spend. Another thought it a shame her nurse had not had time for a cup of tea.

Bonds of affection like these between patients and staff make it clear that the mental hospital of today is not the cheerless institution of custodial care that its forerunner was 25 or 50 years ago. It is a hive of meaningful activity, so little to be feared that voluntary admissions have risen in ten years from eight per cent. of the total to 37 per cent. ●

Why . . .

DOES THAT LITTLE CHURCH HAVE SO MANY READY WORKERS?

DOES IT MAKE SUCH A LARGE CONTRIBUTION TO THE MISSIONARY AND MAINTENANCE FUND?

IS IT SO ALIVE SPIRITUALLY AND ITS PEOPLE SO AWARE OF THEIR CHURCH RESPONSIBILITIES AT HOME AND ABROAD?

There could be many reasons, and one of them, you'll find, is because that little church is enrolled in

OBSERVER

EVERY FAMILY PLAN

THE MEMBERS OF THAT LITTLE CHURCH ARE KEPT INFORMED OF WHAT IS HAPPENING AND WHAT IS SIGNIFICANT IN CANADIAN CHURCH LIFE TODAY

That Little Church Could be Your Church

ASK YOUR MINISTER ABOUT ENROLLING YOUR CHURCH IN

THE OBSERVER
Every Family Plan

For further information write

THE UNITED CHURCH OBSERVER
299 Queen St. W., Toronto 2B, Ontario

Rev. J. A. Davidson

Mrs. G. Carder

Rev. S. Bole

Rev. F. Muir

• Starch in the Soul

Ad Lib

By J. A. DAVIDSON

"ALMIGHTY God, our Father, we are respectable people gathered here. Forgive us. We are men of rectitude and good standing in our communities. Forgive us. . . Search us out with all the hounds of heaven when we hide from thee in our respectability."

Rather unusual sort of prayer, that, isn't it? Ronald Bridges, a prominent lay leader in American Protestantism, used those words when a few years ago he led in prayer at a meeting for considering the Churchs' aid for the distressed areas of the world.

Perhaps Mr. Bridges has there underlined a weakness in much of our modern Christianity, a weakness that is doubly dangerous because we so often mistake it for strength.

Many of us today seem to be primarily concerned to make our religion a cult of tame middle-class respectability. Someone has written of a group of Christians who gave the appearance of having been starched before they were thoroughly washed. And perhaps it can be said that starch in the soul is deadlier than sin. At least there are tried-and-tested spiritual methods and disciplines that can do something about our sin—but starch in the soul seems astoundingly resistant to the grace of God.

Of course, the notion of respectability is not to be dismissed with a few easy, sophomoric sneers. And no one will contend that disreputableness should be deliberately cultivated as an aid to saintliness. Nevertheless, we must face the fact that there is something spiritually suffocating about many of our standard respectabilities. The unrelieved prissiness of so much of our church activity is like fungus on living faith.

The great danger is that we will try to exalt our timid little respectabilities into absolute principles. And we tend to assume that they, to the exclusion of all other considerations, define the Christian way of life.

Christian character is not mere respectability, a sum of minor virtues, a matter of scrupulously observing the approved formalities and regulations and abstinences. Christian character is the overflow of the heart that has given itself to Jesus Christ. We need very badly to recover New Testament insights here.

Christian character comes from the inside of the cup. It is not a matter of the ornamentation of the outside. Perhaps this is what the Scottish writer, William Barclay, had in mind when he wrote, "The greatest disaster of the modern Church is that a person has to be respectable in order to get into it."

• Changed Plans

The Best of Plans

By GENEVIEVE CARDER

THERE are a few fearless and outspoken individuals who claim that the bagpipes originated in Ireland. Be that as it may I find that I am not alone among good Irishmen in my enjoyment of the Scottish bard Robbie Burns. When so many odd jobs clamour for attention that I just can't decide where to begin, and a carefully laid out schedule goes completely awry, I can find refreshing reassurance in the recollection of his philosophical statement, "the best-laid plans of mice and men gang aft agley."

During our student days, my life partner and I made many impressive plans—they ranged all the way from how to manage a congregation to how to raise children! The essays we wrote on Christian nurture, in defence of the theory that a child may grow up a Christian and never know himself to be otherwise were certainly top-heavy with impractical idealism. No wonder our professor developed that weary smile! We have discovered since that neither chu members nor children fall into line obligingly as ideas in an essay. Our pl have changed almost beyond recognition but so we believe has our understandin

For example when we were packing go to the cottage last summer, we inclu a large box of books and periodicals, we planned to catch up on all the read we had to leave undone during the unusu busy year. But we took along to the sa cottage our four lively children.

Instead of quiet hours of reading have the cherished memory of preci hours of comradeship as our eldest and I picked jewel-like berries high o wind-swept hillside — hours in which regained the closeness we seemed to h lost since he entered adolescence. An can still hear our four-year-old's unexpec and unforgettable tribute, after his fat had spent a sun-filled afternoon chas minnows with him—"Sanks, Dad. You'r pal!" Our minds remain deplorably improved, but we found riches our hea will treasure always.

Many a church group has known experience of being bitterly disappoin in the results of some project they h undertaken, only to find that in the do of it, and in the togetherness of evaluat their failure they had developed pricel fellowship and a deepened understand and appreciation of one another.

More than one minister has known disappointment of not receiving a call desired, only to find in the church to wh he did go a field of service more challe ing than any he had imagined. Congre tions, too, have found in the man who not their first choice God's answer to th deepest needs.

A very wise man once said, "If we co see more clearly, we would know that ma of our disappointments are, in reali God's appointments." What a differe it can make when we remember to cha the first letter of disappointment to capital H!

• The Parlour Settee

Caistor Corners

By SHERIDAN BOLE

"I JUST know I'm going to be very, very lonely without it," Mrs. Wellington had said when she donated her parlour settee, with the curved legs and purple plush seat and back, to our little church at the Corners twenty years ago. That was the year eggs had been such a good price and as a consequence Mrs. Wellington had decided to re-furnish her front parlour. Since then the settee has sat behind the pulpit in our church patiently watching the pile of church notices, tattered hymn-sheets and Anniversary folders building higher and higher in the pulpit's recess.

Now, after all these years, the settee is to be replaced. The ladies of the W.A. decided to lay a carpet down the bare aisles and to give the floor a new coat of paint. When news of this project got around, Mrs. Farhan decided that she, too, would share in the renovation by giving a pulpit chair; and having gone one mile she went twain and gave two.

But things have a way of growing at the Corners and soon there were other furnishings to be dedicated. There was a maroon table runner; a gracefully carved imitation-oak, home-made hymn-board; and a covering for the top of the pulpit. This was a little fringed affair of net-like material, golden and lacy, much like those things industrious housewives used to wear at housecleaning time.

Two weeks before the special service the pulpit chairs arrived and were placed in the bare room at the back of the church. What an improvement they will be on the old settee for although its legs are still gallantly firm, one of its arms, the left one to be exact, has come loose in the socket. In this disjointed state the arm has developed a great attachment for me, and whenever I rise, using it for a support, has got into the habit of following me. It is always a moment of embarrassment to me as I gently put it back in its proper place. Prior to the special service the settee was quietly removed to the back room and the new chairs set in its place in the church.

I drove out to the service in the soft glow of the sunset, picking up Mrs. Farhan on my way, and when we arrived, the church, like a hen mothering her chickens, was completely surrounded by cars. The guest preacher had already arrived, and the visiting choir from Salem, three miles down the road, was tumbling into the back room of the church. What a bustling there was! What peekings through the slit in the door to see if the church was full! The new carpet was so soft we couldn't hear any footsteps coming down the aisles!

The service was beautiful. Everyone said afterwards you could just FEEL that it was a WONDERFUL service. Down the road the last headlight disappeared into the night. I darkened the church and locked the door. Within were the new pulpit chairs, the soft red carpet, the hymn-board and the little fringed thing on the pulpit, still glowing in the warmth and glory of what had been their finest hour. But the settee that had served so faithfully and for so many years, now stood alone and forlorn in the bare room at the rear of the church and wished fervently that it was back again in Mrs. Wellington's front parlour.

• One Little Room

Centre for Everything

By FRANCIS H. MUIR

KYOTO, Japan — On our way to a country preaching point where we conduct children's meetings during the week, we stopped at the pastor's home church to take him and other workers aboard. Having time to wait, I went into the church building to observe the kindergarten and nursery. In four different cubicles I saw about twenty-five little tots; altogether one hundred were registered. There were four teachers and they were no doubt experts at keeping these little ones interested in stories and little games and hand-work. They were performing an ideal task for the busy mother who had to work during the day. At the kindergarten her children were getting some instruction, loving care and gentle discipline.

Going into another "room" I came upon the chapel, or part-time place of worship and part-time play-room, and in crowded times another classroom. I noticed the pulpit had been removed and was pushed into the corner backwards so you could see the foot of a small wooden cross along with old papers and a hymn book or two with the lopsided pulpit Bible jammed in the customary way into the pulpit to be brought out for that one hour on Sunday morning. Although it was a new building it had not been built with too much care for preserving any worship symbolism. As a matter of fact it looked just like the playroom of any public nursery or kindergarten. On Sunday morning it looked like a small lecture hall, and the plain business suit which the pastor wears as he stands nicely centred obscuring a full view of the only distinctly Christian symbol, the cross, would lead the seeker to think that church is a place where philosophy is lectured.

The great problem which the church has been trying to answer is how to keep the many thousands of children which pass through the church kindergarten vitally connected with the church. Many are now in the Sunday Schools but altogether too many have slipped out of reach. I was talking with another pastor who I believe has faced this honestly. He has made his "chapel" a completely separate, symbolically-adorned place of worship. The kindergarten children are "permitted" to come quietly in once each day, to see the pastor in his robes performing acts of worship. He tells me that an increasing number of parents have come enquiring about children's baptism, not usually practised here. •

"Want to fix up your house? The BNS can help you."

If you need cash to repair or redecorate, talk over a low-cost Home Improvement Loan with your BNS manager.

The BANK of NOVA SCOTIA

MOVING? ONE MONTH'S NOTICE IS REQUIRED to make a change of address

So if you are planning to move or if you have changed your residence, please advise us promptly.

DOMINION SEED HOUSE

FREE! TO ANYONE INTERESTED IN GARDENING AND PLEASANT HOME SURROUNDINGS SEND TODAY!

OUR BIG 1958 SEED AND NURSERY BOOK — FINEST EVER

164 pages with over 500 illustrations to tell you all about the loveliest and finest things to make your 1958 garden the most pleasureful ever. The best and newest in flowers, vegetables, fruits, strawberry plants, roses, houseplants, bulbs, nursery stock. Marvellous new chemical garden aids. Many other accomplishments of the scientist's skill and plant breeder's art, plus the FRIENDLY services of an organization CONTINUOUSLY devoted to the interests of Canadian Gardeners. Let us tell you more. Just clip and mail coupon today.

DOMINION SEED HOUSE, GEORGETOWN, ONTARIO 54W

Please send FREE copy of 1958 Dominion Seed and Nursery Book. I have not received my copy.

Name.....

Address..... Dept. 75

The *Music Makers*

FREDERICK J. HORWOOD

SOME musicians have strange habits. One concert pianist always wore a coat of Chopin's, green with age, when he gave a recital. Another had all electric lights turned off and used a candelabra instead. Composers like Clementi and Czerny spent most of their lives in thinking of methods for making children's fingers more nimble at the keyboard. Their creations were called studies, exercises and sometimes sonatinas.

I am sorry for boys and girls who have to play sonatinas at festivals, because at their best, these works are only preparatory exercises for playing sonatas. This kind of music comes under the heading of technical pieces. So many musicians have tried to invent ways of making these ten fingers of ours scamper up and down the keyboard with such speed that anyone who can play Chopin's Minute Waltz in fifty seconds is a winner.

There is nothing inspiring about playing scales, either for the player or the listener. Your dog and cat will go to sleep. Dad is thankful you are playing them on the piano and not on a trombone. Mother becomes relaxed when you finish them and turn to the Warrior's Dance or the Fairy Dell. It seems that we all have had to do the same kind of technical work before we could play properly. However, if you can play scales and arpeggios well enough to make them sparkle, you will soon become a player of any kind of music, and what is more, you can become a good sight reader. To do this play ten hymns at sight every day. Do not stop to correct any little slip. Keep the music moving in the proper time. The day will soon come when you will make no slips. Then, find all the easy music you can, even if you have to borrow some of it, and play for fifteen minutes each day without stopping in any piece you are playing. Good sight readers are wanted today. They usually become good accompanists. Some of the best sight readers I know are girls and boys who follow this method.

We welcome the following new members:

Peter Blyth (8), Lynn Fallis (11), Dianne Richardson (11) and Gayle Castle (9), all of Mount Forest, Ont.; Judith Leitch (10), 9 Elderfield Cres., Toronto 18; Charles Shier (9), R. R. 1. Lindsay, Ont.; Beverley Diamond (10), R. R. 1, New Hamburg, Ont.; Billy Connery (9), Myrna-Jean Beck (10), and Verley Smith (10), all of Tyvan, Sask.; Priscilla Dorrington (10), 222 E. Main St., Galt, Ont.; Frances Burrows (10), 196 E. Main St., Galt, Ont.; Noelle Scobie (8) and Mary-Jo Currie (10), both of Lorado Mines, Uranium City, Sask.; Sherry Rousell (14), 86 Locust St., Burlington, Ont.; Carol Williams (12), 79 Walnut St., Paris, Ont.; Marjorie Thomas (11), R. R. 1, Port Robinson, Ont.; Judith Fudge (9), 236 First St., Collingwood, Ont.; Ethel Mae Mitchell (8), R. R. 2, Dublin, Ont.; Sharon Ann Smith (9), 5 Fair St., Collingwood, Ont.; Mary Gaynor (16), 18 Dufferin Ave., Chatham, Ont.

Why We Gave Up Social Drinking

By HELEN and J. G. MACDONALD

IKE the majority of adult Canadians, my husband and I were moderate social drinkers for many years. There is no indication that we ever would come problem drinkers or alcoholics—ough one can't ever be sure.

But into our social activities there crept sense of uneasiness, and purposelessness. atters came to a climax seven years ago, nen we broke away from this life.

How and Why?

As our social activities lost their appeal, found ourselves spending more and ore time in youth work — Home and hool, the Y, and in the youth department our own United Church (where we were, least, nominal members).

Gradually it began to dawn on us that the one hand we were helping to build young Canadians, while on the other nd we were part of a tearing down stem. We couldn't continue to close our es to the fact that social drinking is a structive influence in the life of our uth, morally and physically, and particu-rly so in these days of high-powered otor cars.

However, it took many hours of soul arching before a clear-cut decision for tal abstinence emerged. And what a mptation it is for the social drinker to tionalize away his responsibilities! We, o, used all the customary excuses. After l, we were moderate drinkers! Surely at couldn't hurt anyone? Everybody's ing it, why should we be different? Per-aps we should teach our young people to rink in their own homes like ladies and entlemen?

But as we thought through these estions more carefully we knew that we st couldn't justify our social drinking. Moderation? The moderates are the back-one of a system and of an industry which rings untold misery to thousands of men, omen and helpless children.

Conformity? Human slavery was an cepted pattern of our western world until minority dared to be different.

Teach our young people to drink moder-ely? What if our child becomes the one, e one out of every ten social drinkers, ho is destined to be an alcoholic?

Well, in the end, like the proverbial rtoise, we decided to stick out our necks. ow else does the tortoise make progress?

Here, I should say, that our United Church strongly influenced us. At first we resented our Church putting us on the spot. And how many times since have we heard other members make this same complaint. But as we look back on our own experience now we realize that sometimes the Holy Spirit has a very uncomfortable way of working within us — in this case through the Church and in us to a conviction of Christ and for total abstinence.

Incidentally, we don't equate Christianity with total abstinence, but we do believe the latter is one of our great causes today.

Double Standard Failed

However, in our case, the double standard was the final straw that broke the camel's back. You see on certain evenings when our more socially-minded friends called at our home, we entertained them with cocktails, but when our more Church-minded friends called, the liquor cabinet was kept locked. However, we did have several close brushes, such as the time when the minister called unexpectedly at our home during the cocktail hour. Only quick leg work cleared the scene in time. We should say that our minister's positive personality was a key factor in our change.

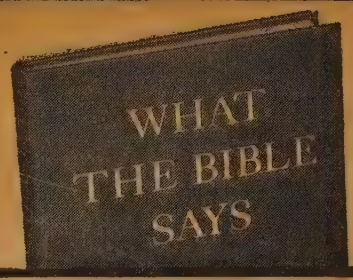
Finally we decided to give up cocktails once and for all. At first it wasn't easy; we had come to depend on the (so called) cheering cup more than we cared to admit. But after a few months things eased, the pattern was broken. We found, too, that when one door closes another opens. Granted some old friends dropped away—or were we the ones who dropped away with our new interests?

We must confess real sadness in parting with some old friends; we wish they would join us.

In the meantime there have been rewards. First we slew our own particular dragon and were able to plunge headlong into youth work without any uneasy pangs on the alcohol question. But we have reaped the greatest reward within our own family, where we feel that the principle of total abstinence is paying off.

Psychologists tell us that the teen-ager has two main drives: one to be accepted by his peers; two, he wants his age and maturity recognized. How better can a youth show his manhood than by imitating the adult pattern? If the adult pattern is

(*Continued on page 29*)



about . . .

PEACE • MARRIAGE • SORROW
NEIGHBORS • ENEMIES • FEAR
MONEY • LONELINESS

. . . and other of life's experiences

FRANK S. MEAD, Compiler

The Bible holds real help for every problem of your heart, every question in your mind. These word-for-word selections from the King James, RSV, and other popular versions will help you to find new strength and understanding. A wonderful gift, too! $1.95

At your bookstore

Fleming H. Revell Company, Publishers

WHEN YOU HAVE READ
The Observer
PASS YOUR COPY ON TO
A FRIEND

Stained Glass

Coloured design
and estimate
prepared
FREE
Any Subject

Hope House
Gt. Peter St., London S W 1
ENGLAND

William Morris & Co.

The Annual

CLINICAL TRAINING COURSE
FOR MINISTERS

will be held at
McMaster University and Mountain Sanatorium
HAMILTON, ONTARIO
May 12th—June 20th, 1958

For further information write:
The Secretary, Clinical Training Course,
McMaster University, Hamilton, Ont.

Prospective students who will require Residence accommodation should apply at once. Billets will not be held after March 15th.

Albert College

CO-EDUCATIONAL

Founded 1857

A sound cultural education in a Christian environment.

GRADES IX TO XIII • SECRETARIAL, BUSINESS, CULTURAL COURSES • MUSIC AND DRAMA • ALL FORMS OF PHYSICAL RECREATION

For complete information and illustrated prospectus, please write to: REV. A. E. MACKENZIE, B.A., D.D., PRINCIPAL, ALBERT COLLEGE, BELLEVILLE, ONTARIO, CANADA.

Residential School for Girls

ALMA COLLEGE

Founded 1876, High School including Grade XIII. Fine Art, Secretarial, Home Economics, Music.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed. Principal

OPENS Sept. 10, 1958

ST. THOMAS, ONTARIO, CANADA

Buy your Books from The United Church Publishing House

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WE'VE just received a most interesting collection of books for review. Those coming from Geoffrey Bles (Collins, in Canada) are usually a bit out of the ordinary. *God Is An Artist — An Informal Conversation* by Adam Fox ($2.50) fits perfectly into that category. It is a dialogue in which the characters try to see God as an artist in the world around them. Another from the same source is a little pocket book by Anthony Armstrong, *Saying Your Prayers,* written to help readers towards a deeper understanding of prayer ($1.00). Rev. W. B. J. Martin is known to the readers of *The British Weekly* as "Peter Parson," the author of a regular column. His nightly habit is to write in his Journal. The title of his book just published by Collins, *Five Minutes to Twelve* ($2.50) concerns the time of writing and also the lateness of the hour and the sense of urgency the author feels about the task of the Church. *The Highway* by Elfrida Vipong (Toronto: Oxford) ($2.50) is an Anthology using the twelve sayings of St. Paul to mark out the journey towards God. The book is written for boys and girls from eleven up. The illustrations to the chapters are black and white reproductions of very famous and beautiful paintings and the colour slip cover is most attractive. *Ethics and United States Foreign Policy* by Ernest Lefever, with an Introduction by Hans Morganthau is paper bound ($1.35) brought out by the Meridian Books in the Living Age Series and distributed by the Church Peace Union. The author is a research analyst in Foreign Affairs with the Legislative Reference Service of the Library of Congress, and has been a foreign correspondent in Germany for *The Christian Century* and Religious News Service.

"Light the Dark Streets"

By G. Kilmer Myers. (Toronto: The Oxford University Press.) $4.00.

Reviewed by A. A. Scott.

This is a thrilling account of work among the Negro boy gangs in the Lower East Side of New York. The writer, who is known as "Father" Myers, is the vicar of St. Augustine's, which is part of Trinity parish, and 64,000 children and young people pass through the doors of his chapel every year. It is an area where "violence and delinquency are on the increase as housing developments place new minorities in the midst of established groups and already sub-standard conditions." It is difficult and discouraging work which the Church tries to do in such conditions, but in many cases it is also a very rewarding work. One gets many insights into the psychological outlook of the boys as he reads, and realizes also what tremendous problems the big city confronts us with in our day. The work that the Churches are doing is, in most cases, good, but it seems like only a drop in the bucket in comparison with the appalling need. Such a book as this, however, brings us a breath of hope, and one can only wish that the efforts of Father Myers and his associates could be multiplied many times, not only in New York, but throughout the world.

Three Books for Young People

Teens to 21

By Alberta Z. Brown. (The Bethany Press, St. Louis, Mo.) $1.75.

Behold God's Love

By Hazel Mason Hadley. (John Knox Press, Richmond, Va.) $2.50.

Worship for the Young in Spirit

By Paul N. Elbin. (The Bethany Press, St. Louis, Mo.) $2.50.

Reviewed by Mervin A. Bury.

These three books will be of special interest to young people in youth groups and Y.P.U., and will be welcomed by leaders and parents, too.

In *Teens to 21* Mrs. Brown draws upon a wide experience as youth leader, teacher, and mother, and presents an attractively written little book dealing with young people and their problems. She points out how our decisions determine our life's goals, how we develop our personality and character and become citizens of value in the community. There are good chapters on courtship, overcoming difficulties, co-operation with others, the acceptance of, and participation in, Christian faith, witness and service.

Behold God's Love by Hazel Mason Hadley is a book of meditations designed for use by young people in private devotions. There are 366 in all—one for each day in the year, including one for February 29 when it comes along. It only takes a few minutes to read one of these stimulating and thought-provoking meditations which

(*Continued on page 22*)

HAVERGAL COLLEGE

Toronto — Established 1894

DAY and BOARDING SCHOOL for GIRLS

From Nursery School to University Entrance

Sound academic education combined with healthy physical development. Individual attention. Gymnastics. Outdoor games in beautiful playing grounds of over 20 acres. For information, prospectus and details regarding Scholarships and Bursaries write:

THE PRINCIPAL, MISS CATHERINE STEELE, M.A.

For Easter

IN THE SIGHT OF THE LORD

By Stephen F. Bayne, Jr., Bishop of Olympia, Washington. The Harper Book for Lent, 1958. Our world seen through the eyes of Christ. $2.00.

THE RESURRECTION AND THE LIFE

By Leslie D. Weatherhead. Five talks to the City Temple Congregation, London, together with an appendix on physical resurrection. 75 cents.

THE VOICE FROM THE CROSS

By Andrew W. Blackwood, Jr., First Presbyterian Church, West Palm Beach, Florida. Rewarding sermons on the Seven Words from the Cross. $1.50.

PASSION PERSPECTIVES

By G. Erik Hagg, Faith Lutheran Church, Moline, Illinois. Ten inspiring sermons preached during the Lenten season, 1957. $1.75.

THE SAVING PERSON

By Angus Dun. Based on the Lyman Beecher lectures on preaching. Shows in a fresh way how Christianity is supremely relevant to every man's need. $2.00.

THE DEATH OF CHRIST

By John Knox, Union Theological Seminary, New York. The Cross in New Testament history and faith. Outstanding lectures. $2.75.

BENEFITS OF HIS PASSION

By C. H. Dodd. Meditations on the Cross of Christ and its meaning in our lives today, by a leading religious writer. $1.00.

SEVEN WORDS OF LOVE

By G. Hall Todd. Sermons on the Seven Words from the Cross. Rich in meaning and spiritual power. $1.50.

GOD AND YOU

(Tenth Consecutive Lenten booklet published by the Boards of Evangelism and Social Service and Christian Education)

By Edward Cragg. 25 cents per copy; five copies for $1.00.

FACES ABOUT OUR LORD

By Owen G. Barrow. $1.50.

SEVEN DAYS AND THE SEVEN WORDS

By C. H. Dickinson. $1.50.

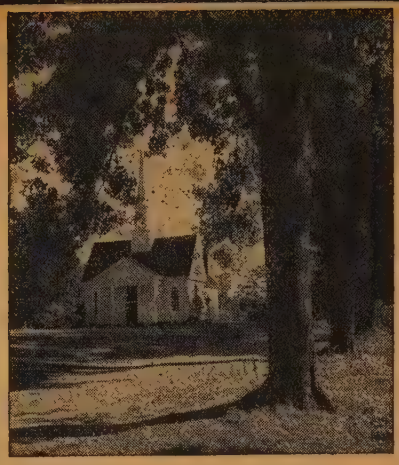
Available from

THE UNITED CHURCH PUBLISHING HOUSE

Retail Department

299 QUEEN STREET WEST,
TORONTO 2-B, CANADA

A Happy Combination . . .



A "Nest-Egg" For YOURSELF

in the form of a Guaranteed Income for Life

—whereby you receive a steady income for life, or, if desired, a Life Income for *two* persons at a rate according to their respective ages.

plus

A "Love-Gift" To Your CHURCH

for the Extension of Christ's Kingdom

—whereby you place your capital at the disposal of the Church to help strengthen its vital ministries at Home and Abroad.

THE ANNUITY PLAN

of The UNITED CHURCH of CANADA

SAFE AND SATISFYING

- By it you become a partner in the work of Christ's Kingdom—the preaching of the Gospel, the Christian teaching and training of youth, the alleviation of suffering and disease, the work of rescue and redemption and many other ministries.
- Your Gift is also an investment from which you receive a Guaranteed Life Income. It relieves you of investment worries and assures you of a permanent, safe and steady income.

GUARANTEED ANNUITIES are available in any desired amounts and income cheques are paid every six months.

Office of the Treasurer, B
THE UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto 2 B

Dear Sir—Please send me information about the Annuity Plan of the Church.

NAME .....

STREET ADDRESS .....

CITY .....

will prove to be an excellent help in personal worship, as well as giving guidance in solving problems and overcoming some of the stresses which creep into young people's lives today. An excellent birthday gift.

Dr. Paul N. Elbin, President of West Liberty State College, Wheeling, W. Va., has prepared 37 complete worship services for churches, schools and colleges. It is entitled *Worship for the Young in Spirit*—and is precisely that. There are three sections dealing with: "Devotion to Truth," "Appreciation of Beauty" and "Commitment to Goodness."

The Book of God: Adventures from the Old Testament

By April Oursler Armstrong. (Toronto: Doubleday Canada, Ltd.) $5.95.

Reviewed by Harvey G. Forster.

This book has been adapted by the writer from the book of her father, *The Greatest Book Ever Written.* It contains the stories of the Old Testament in their simplest form, without explanation or interpolation. It does not therefore serve as a textbook for Christian Education. It retells the Old Testament stories, however, in simple, fascinating form, and does familiarize the reader with these stories. Its illustrations by Jules Gotlieb are excellent.

One of the best books of its kind, and very suitable for a child's library.

The Healing Power of Faith

By Will Oursler. (Toronto: McClelland and Stewart.) $5.50.

Reviewed by Mervin A. Bury.

Will Oursler, a New York reporter and Sunday School teacher in the Episcopal Church, has made an interesting investigation of faith healing as claimed and practised by various religious groups, or churches, or individuals. In turn, he examines healings occurring at Roman Catholic shrines, certain Anglican and Episcopal Churches and groups, Christian Science, Unity, Oral Roberts, and others.

As a good reporter, Mr. Oursler has written down what he has discovered in his extensive enquiry: what he has read, and what he has been told. The resulting book is very readable. It has been written from a sympathetic, appreciative point of view, with little or no attempt at critical analysis, such as Dr. Weatherhead presents in his classic study on this subject.

Trailmaker: The Story of Alexander Mackenzie

By R. S. Lambert. (Toronto: McClelland and Stewart.) $2.95.

Reviewed by J. H. Arnup.

In the late summer of 1945 I was in the Peace River country. There, on the north bank of the Peace, they showed me a cairn upon which was an inscription attesting the fact that it marked the site where Alexander Mackenzie spent the winter of 1792-3, before setting out on his journey to the Pacific. A few years earlier I had visited Bella Coola, where the river of that name flows into the North Bentick Arm of the Pacific Ocean. Near the bank of the

(*Continued on page* 24)

What Has the N.E.M. Accomplished?

THE OBSERVER quizzes the Rev. W. G. Berry, director of the National Evangelistic Mission

Q. How long has the National Evangelistic Mission been under way?

A. It commenced in 1954 with a period of preparation. It was actually launched at the 1956 General Council under the title "A Mission to the Nation."

Q. When will it end?

A. General Council will decide. Probably the NEM Committee will recommend that its work conclude December, 1958, though it may request that certain parts continue under various boards and committees.

Q. What is the present emphasis?

A. On the Mission to the Nation. It is suggested that congregations during Lent emphasize Christianity and Community Life. A study booklet on this has been prepared for use in congregations and Missions on Community Life.

Q. What has the Mission accomplished?

A. It has brought evangelism before the local congregations, established a deeper realization of need of prayer life and devotion among ministers and people. It is also hoped that 1958 will bring to the local congregation its responsibility for witness in community and national life.

Q. How many "Big Name" Missions have you had?

A. Approximately 20.

Q. Who led them?

A. Leaders included Rev. Joseph Blinco, Rev. Donald Soper, Rev. Tom Allan and Rev. Charles Duthie from Great Britain, Rev. Alan Walker of Australia, Rev. Ernest Thomas, Dr. Harry Denman and Bishop Roy Short from the United States, and Rev. L. Griffith of Ottawa.

Q. Did you use Billy Graham?

A. No.

Q. What are the advantages of co-operative and straight United Church Missions?

A. The co-operative missions have the whole community behind them. The United Church Missions have a continuing body to deal with follow-up.

Q. How many small congregational missions were there?

A. In 1956 at least 300.

Q. What was the effect on the Missioner? The congregation?

A. Some actually say the Mission did the preacher more good than the people! Where good accrues to the minister, it is likely to happen to the congregation, also.

Q. What about Conference exchange of ministers?

A. In 1956, 120 such exchanges took place.

Q. What Presbyteries held retreats?

A. Approximately 90. A recommendation to General Council will be towards making these retreats annual events.

Q. Would these be good for congregations?

A. Yes. Some Sessions have them each fall. It is good for any group of people to discuss together in a quiet place the deepening of spiritual life.

Q. What about Re-Dedication services?

A. We were surprised at the success of these. Approximately half a million members took part in services of Re-Dedication, or 50 - 60 per cent. We would like to change the name to "Covenant Service," to be held annually.

Q. Are they continuing?

A. Yes.

Q. Have Conferences on Christianity and the National Life been extensive?

A. During 1957 ten nation-wide conferences were held in various areas. About 60 Presbyteries out of 105 have held them recently, and included Family and Community Life, with leading citizens taking part.

Q. Is the emphasis on National sin and National salvation a criticism of individual evangelism?

A. No. There is a necessity for individual evangelism and for collective evangelism. National sin results from mass psychology, and is a good Christian doctrine related to the old concept of original sin. National sin is the principal problem today. It represents a deeper and more powerful form of evil than individual sin, although the result of it.

Q. How will you deal with National Sin?

A. We are asking congregations to stress four areas of National Life where we believe some of the great difficulties of individuals occur. These are: Family life, Community Life, Daily Work and Economic Life, Civic and Political Life.

Q. What are you asking congregations to do?

A. We are suggesting four kinds of missions. Some have already been held under the head "Family Life," which had the co-operation of the Board of Christian Education. Congregations have been asked to emphasize Community Life, February 9 - 16, Economic Life and Daily Work, April 20 - 27, and Civic and Political Life, Oct. 19 - 26.

Q. What help are you giving?

A. The booklet *Christianity and Community Life* has just been published. Mr. Lloyd Sandham is writing another on *The Christian and Daily Work* which will be used for the April 20 - 27 period.

Q. Do you think revivalism a good thing?

A. It has great weaknesses and great strengths. The weakness is that religion may develop into pure emotionalism and piousness; the strength is that it does often appeal to those who cannot be reached in any other way.

Q. Do you think our Church can grow on periodic revivals?

A. We do not think that the genius of the United Church lends itself to the revivalist technique of evangelism. The Church does its best work through the ordinary channels of pulpit evangelism, visitation evangelism, communicant classes and the occasional preaching mission. A great deal of revivalism is based on a form of theology not in keeping with the teachings of our theological colleges. We must be intellectually honest in our evangelism, but we must not forsake the fundamental doctrines of the Church. We do believe that God comes to men in Jesus Christ in varying ways and one of the ways is through sudden or what is called catastrophic conversion. We believe, however, that this is quite rare and that most conversions come to people through the ordinary process of the preaching of the gospel of our Lord Jesus Christ and through spiritual fellowship with the Church and congregation.

GOWNS and ROBES

SAMPLES AND PRICE UPON REQUEST
Write
F. GRISÉ TAILOR REG'D
7559 Lajeunesse St., Montreal 10, P.Q.

MAKE IT *Yourself!*

SAVE MONEY
MAKE MONEY
making beautiful Jewellery at home.

For your own use, for gifts, raise funds for club or church. No skill required.

BROOCH AND CATALOGUE.....$1.00
CATALOGUE ONLY ..... 25c.
No C.O.D. Orders
RAYBERTS LTD.
1106 Bloor St. West, Dept. 14, Toronto

Now in Ontario:

IF YOU DON'T DRINK

...pay less for your auto insurance!

If you qualify, mail this coupon today for information. No obligation

Please send full information on Auto Insurance for total abstainers. A5

Name.....
Address.....
.....
Age.....Occupation.....
Make and Year of Car.....
Used for Pleasure or Business.....
Age and Sex of All Drivers.....
.....
My Present Insurance Expires.....

ABSTAINERS' INSURANCE COMPANY
24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

BOOK REVIEWS

(*Continued from page 22*)

river is one of the most famous rocks in North America. It bore (now slightly altered) this inscription: "Alexander Mackenzie, from Canada, by land, twenty-second of July, 1793." Between those two landmarks lay a landscape hundreds of miles in extent, marked by towering mountains, rushing rivers, and all but impenetrable forests. At intervals the travellers encountered thieving, untrustworthy and sometimes hostile Indians. Against all this was matched the courage and persistence of one man, and the sometimes rather doubtful loyalty of his nine followers. And the man won through!

This was not Mackenzie's first venture into the vast unknown. Four summers earlier he had made his way to the Arctic Ocean, following the great river which bears his name.

These stories are faithfully told and make a very interesting and important book.

Shipwreck

By Howard Pease. (Toronto: Doubleday & Co.) $3.50.

Reviewed by J. H. Arnup.

This is a typical adventure story of the better class for teen-agers and red-blooded adults. It bears an air of probability that commends it to anyone with a spark of imagination. The hero is a sixteen-year-old Oklahoma ranch boy who sails out of San Diego on a trading schooner bound for a remote island in the South Seas. There he finds his father, former Captain of a schooner which disappeared a few years earlier in circumstances which left her Captain under a cloud of dark suspicion. Shipwrecked on the same island the boy finds and exonerates his father and solves the mystery of the loss of his ship. A first rate story.

The Witness of William Penn

Edited by Frederick B. Tolles and *E. Gordon Alderfer.* (Toronto: Brett-Macmillan Ltd.) $3.75.

Reviewed by C. Clare Oke.

This is a book for those interested in specifically Christian ways of opposing injustice and treating enemies and in 17th century English and early American history and biography.

When the name of William Penn is mentioned most people get a picture in their minds, suggested by Benjamin West's painting, of an early Quaker, benign of countenance and portly of figure, standing under a spreading elm in Pennsylvania and eternally dispensing peace and yard goods to the Indians. What that Founding Father image lacks is high intelligence and tension, spiritual and statesmanlike vigour and vision.

What the editors have done has been to offer generous samples of each of Penn's surprisingly many writings on religion and morals, politics, and economics, to prune them judiciously and modernize the spelling and annotate them where necessary, and to provide truly excellent introductions to his life and various works.

The Glory and Beauty of Stained Glass
MEMORIAL WINDOWS
and Heraldic Panels.
Artist's Sketch Submitted with Estimate
Illustrated Booklet
Post Free
G. MAILE & SON LTD.
367 Euston Road
LONDON, N.W.1., ENGLAND

Escorted Tour of
BRITAIN & EUROPE
55 DAYS — $1170.00
Including meals, transportation, tips
11 days, Scotland and England: Trossachs, Inverness, Aberdeen, Edinburgh, Carlisle, Stratford, Oxford, Windsor, London.
31 days, Europe: Hague, Amsterdam, Brussels' World's Fair, Rhine steamer trip, Cologne, Lucerne, Venice, Capri, Rome, Florence, Nice, Paris.
Leave Montreal, new Cunard S.S. CARINTHIA, July 4
Return to Montreal, new Cunard S.S. SAXONIA, August 27
Write for Complete Itinerary
MACKIE TRAVEL SERVICE
285 Garry St., Winnipeg 1, Man.
Serving Patrons for 23 Years

MAAS
Chimes and Tower Carillons
Write
NATIONAL SOUND SERVICES LTD.
1785 Bois Franc Rd., Montreal 9, Que.

CHURCH PLATES

custom decorated, featuring an etching style picture of your church fired into the glaze of these beautiful gold edged lined plates. Just the thing to bring the remembrance of your church into the home. For special committees, projects or occasions they offer an ideal solution. Priced reasonably for resale.

Write today for particulars
CANADIAN ART CHINA
Box 261, Collingwood, Ont.

About People and Places

tawans Learn to Preach

Civil servants, economists, trade unionists d merchants — laymen in the Ottawa trict—are learning how to become preach- in an 18-week training course sponsored the **Ottawa United Church Men's Council** MacKay Church. 41 leading laymen have rolled. Leaders include Mr. M. D. Garvey, an, Rev. F. H. Morgan of MacKay urch, Dr. A. M. J. Gray and Rev. Maurice Luhan. The aim is to have a supply for urches without ministers.

ish the Moderator

The Moderator worked to a full schedule a recent visit to Queen's Theological llege, Kingston, Ont. Officially welcomed the Conference President, Dr. W. F. nister, Chairman of Presbytery, Rev. R. N. Davidson, and Principal Elias drews, the Rt. Rev. James S. Thomson, D., attended a reception given by Dr. and s. Andrews, participated in the University Religion at Sydenham St. Church, gave a blic lecture on "Religion in the Contem- rary World" in Convocation Hall. He dressed Presbytery, the Annual Theology nquet, the Theology Club, a gathering of) young people at a recruiting meeting, d lectured in the College on "Trends in ntemporary Theology." In company with . Andrews, the Moderator visited the yal Military College, met Commandant W. Piers, D.S.O., addressed the Protestant dets and had dinner with them. All this and an interview over TV, too!

ders Get Schooling

Over 60 elders from congregations in ockville, Ont., and the district round about rned "What an Elder Is" and "What an der Does" at a special school held in Wall Church, Brockville, last month. Prof. M. Mathers of Queen's University gave addresses and led the discussion and estion and answer period. The school ved to point out the importance of their al duties; that the laity is still the strong- force for carrying out the mission of the urch; that in the secular world the laity the voice of the Church and, therefore, ers should carry the Christian message d witness into their work.

ecall Midnight Rides

When the roads around Vita, Man., were passable with winter snow drifts, Dr. rold Waldon had to rouse up Steve ynik, the section foreman on the railroad, take him out on the "jigger" to visit his tients. Those midnight rides in all kinds bitter, winter weather, often as much as miles, were described by Mr. Olynik at farewell gathering for Dr. Waldon, who er thirty years of strenuous service has igned from the Hospital.

During those years Dr. Waldon made an elible mark on the community. He is own in every home, has brought into the rld most of the community's babies, saved es through quick and effective diagnosis d skilful surgery; and in all his medical reer has never lost sight of his high ssionary calling.

Judge F. A. E. Hamilton, Chairman of Hospital Board, Dr. T. A. Pincock, rector of the Provincial Psychiatric Ser- e, and Dr. George F. Dyker, President the Manitoba Conference, all paid tribute to Dr. Waldon and Mrs. Waldon. Rev. Frank Armstrong reminded the gathering of the presentation of the car to Dr. Waldon in 1947 to mark the bringing of his 2000th baby into the world. Citizens of that Ukrainian settled community, descendants of the originals, were loud in their praises. Presentations were made and personal expressions of affection were showered on the guests of honour by many of the 700 people present. In addition to their work for church and community the Waldons have brought up five children, all of whom are University graduates.

Talk Union at Castor

The high point in the **Week of Prayer** services in the **Castor, Alberta,** area was the concluding Communion Service in which ministers of all the co-operating churches participated. These included Rev. M. L. Baker, United missionary, Rev. H. D. Maclean, Anglican Church of Canada, Rev. L. E. Sackmann, Evangelical United Brethren, and three United Church of Canada ministers, Rev. H. P. Birchmeier, Rev. S. W. Dowling, Rev. G. B. McClintock. The sermon was preached by Mr. Birchmeier, who declared that today's emphasis is on re-union; that this is the direction the Holy Spirit is leading God's people.

Faris to Thailand

Former China missionary, **Rev. Don Faris,** left Vancouver recently en route for a second term of duty in the Far East in the Thailand UNESCO Fundamental Education Centre (TUFEC). Here come teams of 20 young Thais from each Province, 120 at a time, for a two-year training in agriculture, education, health, home making, social welfare, cottage and village industries. They learn through lectures and practical projects, and back in the villages they start at the local levels and share their skills. Agricultural expert Faris, who had this section under his care as well as social welfare during his first term, now turns it over to Rod Bailey, a former student at Naramata, who went back to U.B.C. for his agricultural course. This leaves Mr.

RP

Leading Books
For Minister and Layman

A YEAR WITH THE BIBLE

By John Marsh, Principal of Mansfield College, Oxford. A sufficient selection from the Scriptures to show what the meaning of our life is and in what a tremendous context it is set. $3.00

CHRISTIANITY AND SOCIAL ORDER

By William Temple, Late Archbishop of Canterbury. A clear and forceful statement of the Christian message for society as seen by one of the greatest Christians of modern times. $1.75

A THEOLOGICAL WORD BOOK OF THE BIBLE

Edited by Alan Richardson. "A book by scholars for the intelligent layman and the working minister or lay preacher."—T. W. Manson in *Manchester Guardian.* $5.00

THE TEACHERS' COMMENTARY

Edited by G. Henton Davies, University of Durham, and Alan Richardson, University of Nottingham. "Of great assistance to teachers of Scripture."—*Times Educational Supplement.* Seventh edition (completely revised). $5.00

THE PARABLES OF JESUS

By Joachim Jeremias, translated by S. H. Hooke. "From beginning to end it is closely packed with acute critical observations."—T. W. Manson in *New Testament Studies.* $3.75

THE FAITH OF ISRAEL

By H. H. Rowley, University of Manchester. Aspects of Old Testament thought. Characterized by depth of insight and breadth of vision. $3.75

Studies in Biblical Archaeology

By André Parrot, Curator-in-Chief of the French National Museum. An attractive series of small books, invaluable to preachers and other teachers. Lavishly illustrated. Titles available: *Discovering Buried Worlds* $1.75; *Golgotha* $2.25; *The Temple of Jerusalem* $2.00; *The Tower of Babel* $1.75

THE UNITED CHURCH PUBLISHING HOUSE

Retail Department

299 QUEEN STREET WEST, TORONTO 2-B, CANADA

Faris free to specialize in the social welfare training.

"To Plow With Hope" is the title of a new book by Mr. Faris to be released at the end of April by Harpers in the United States and Ryerson in Canada. It is an analysis of the needs in undeveloped countries and a statement of what is being done by the various agencies.

New Secretary, World Missions

Dr. James K. Mathews, Montclair, N.J., an official of the Methodist Board of Missions, will take over the post of General Secretary of the International Missionary Council for a two year term, on leave from his own denomination. The post was left vacant when Dr. Ranson accepted the position of Director of the new theological education fund established by the Council. Dr. Mathews, a former missionary to India, holds the Methodist Board of Missions' portfolio for India, Pakistan and Nepal, as well as sharing in the general administration of the nation's largest mission board. In 1956 the Methodist Church in India elected Dr. Mathews a bishop but he resigned before consecration because of his belief that Indian Methodism was mature enough to elect Indians to the episcopacy. Two Indians were subsequently elected. Dr. Mathews' wife is the only daughter of Methodist evangelist, Dr. E. Stanley Jones.

Pioneered with Explorers

Following the death of **Miss Ne Tannis Semmens** in Vancouver, the Board of Christian Education, at an executive meeting, paid tribute to her as the first Children's Work Secretary of the United Church, from 1926 - 1949. Her enthusiasm was largely responsible for the rapid development and popularity of the Explorer programme and the Church Vacation Schools, while her work was outstanding on international committees in the field of lesson material for children. Daughter of one of Canada's pioneer Indian missionaries, her whole life was dedicated to the cause of the Christian Church.

Motorcycle Preacher

The **Rev. Osamu Dobashi** rides the roads of Hokkaido, Japan, on the Canadian motorcycle sent in 1956 to missionary Rev. Don

Orth by the Palmerston, Ontario, United Church. By this method Mr. Dobashi can go far afield holding preaching services for Japanese farmers.

Glad to See This Fire

Only five years old, the mortgage on th new church at **Norwood, Ontario,** built t replace one destroyed by fire, was itsel destroyed in the same way before 20 people. The minister, Rev. Harold K Wright, presided at a dinner preceding th ceremony, when General Council and Con ference congratulations were received by th congregation which had not only paid of the mortgage but increased M and M giving

'Twas Gilbert, Sullivan and Silveste

When **Mr. Frederick Silvester** marked hi 20th anniversary as organist and choir leade of Bloor St. United Church, Toronto, th choir and friends celebrated at a dinne during which the soloists sang a Cantata o the Gilbert and Sullivan style using Silvester theme and local colour.

* * * *

Rev. Duncan Wilkie, Knox Church Saskatoon, President of the Saskatchewa Conference, has accepted a call to a bran new, and as yet unnamed church in Wes Vancouver. He will take up his duties i July.

* * * *

When **Mr. Earl Hotham** recently retire after an unbroken record of 21 years a superintendent of the Rapid City, Manitoba Sunday School, he was presented with wrist watch.

Toronto Still Growing

St. Luke's is the newest United Churc congregation in the West Toronto Metro politan area. Organized by the Church

Schools and Colleges
of
The UNITED CHURCH OF CANADA

YOUR CHURCH SCHOOLS
have set before themselves the task

—of imparting a vision of the excellent;
—of pointing toward noble ethical ideals within a framework of Christian truth;
—of stimulating a respect for and a love of truth-seeking;
—of confronting each student with his duty toward God
toward others
toward self;
—of emphasizing the necessity for discipline and direction in life;
—of setting forth the claims of Jesus Christ over all of life.

Alberta
ALBERTA COLLEGE - - EDMONTON
High School, Commercial, Music, Speech, Arts
DR. G. H. VILLETT, *Principal*
MOUNT ROYAL COLLEGE - - CALGARY
Engineering, High School, Commercial, Music
DR. JOHN GARDEN, *Principal*

Manitoba
BALMORAL HALL - - - WINNIPEG
Kindergarten-XII, Music, Ballet, Art, Dramatics
MISS G. MURRELL-WRIGHT, B.A., *Principal*

Ontario
ALBERT COLLEGE - - - BELLEVILLE
Grades IX-XIII, Commercial, Music
DR. A. E. MacKENZIE, *Principal*
ALMA COLLEGE - - - ST. THOMAS
Grades VIII-XIII, Commercial, Music, Art, Dramatics
MRS. STEELE SIFTON, B.A., B.Ed., *Principal*
ONTARIO LADIES' COLLEGE - WHITBY
Grades V-XIII, Music, Art, Dramatics
DR. S. L. OSBORNE, *Principal*

Quebec
STANSTEAD COLLEGE - - STANSTEAD
Grades IV-XIII, Commercial, Music
MR. W. K. MOLSON, B.A., *Principal*

Newfoundland
UNITED CHURCH COLLEGE - ST. JOHN'S
Kindergarten-XI, Commercial, Music, Art
MR. SHERBURNE G. McCURDY, M.A., *Principal*

WRITE FOR PROSPECTUS

ension Committee of the Toronto Home ssions Council, it was constituted during bruary, and is presently using a portable lding.

rval Plans Materialize

The new **Dorval (Que.) Church** is on the y. Careful plans made over a five-year iod are now being put into production. cavations have been dug, foundations l and the building started. The work an when five parents in the area felt need of a Sunday School for their ldren. This grew so rapidly, the congre- ion was constituted, Rev. P. W. Jones med minister, a site chosen and a build- programme begun. It is expected the v church will be ready by June. Mean- e the congregation uses the new school lding.

* * *

Rev. G. B. McLennan died suddenly on bruary 5, 1958, at Toronto. Ordained in 05 he served the Church primarily in the ntral conferences, his charges including st Church, Ottawa, and Manor Road, ronto. He retired in 1947. On February and at Toronto also, **Emma C. Garbutt** d. She was the wife of the late Rev. uben J. Garbutt. **Rev. J. O. Totton** passed ay in Richmond Hill, Ont., on February . He also served in the central confer- ces, retiring in 1945.

ORLD CHURCH NEWS

id to Hong Kong—for Chinese

The World Council of Churches intends intensify its relief efforts on behalf of the 0,000 Chinese refugees in Hong Kong. . Elfan Rees, European representative of e Commission of the Churches on Inter- tional Affairs, in drawing attention to a tement by U.N. Commissioner of Refu- es, Auguste Lindt, stated that if funds come available it might be possible for e Hong Kong government to co-ordinate ore closely the work of the voluntary encies and meanwhile the High Commis- oner's efforts might be extremely valuable.

. for White Russians

The loan of $100,000 offered through the orld Council of Churches to the United tions for Refugee Aid has been accepted. will serve to alleviate a temporary finan- l crisis facing the U.N. Refugee Fund and ll enable Commissioner Lindt to find new reign homes for some 20,000 White Rus- ns who have been bottled up in China er since the Bolshevik revolution 40 years o. At least a quarter of the number are

Lent

To search our souls,
To meditate,
Will not suffice
For Lent.

To share the Cross,
To sacrifice,
These are the things
God meant.

—*J. M. Lanning*

FEATURE BOUQUET
A delightful variety of 14 all-occasion cards.

LONG AND LOVELY
21-card all-occasion assortment in the new slim look.

HIS AND HERS
Special assortment of 14 cards for ladies & gentlemen.

FRIENDLY WAY TO EARN EXTRA MONEY FOR YOURSELF OR YOUR CHURCH GROUP

★ All-Occasion Cards
★ Correspondence Notes
★ Stationery
★ Gift Wrapping Ensembles
★ Novelties

It's the season for all-occasion card assortments — and the selection is excellent. Again this year, many representatives will earn $100 or more from orders placed with neighbours and friends. With the liberal profit you receive there's no limit to the money you can earn.

Start now... mail coupon today. We will rush you our all-occasion catalogue, all particulars and samples on approval.

Convenient terms are extended to all organizations and church groups making it easy to finance their purchases.

FILL IN AND MAIL COUPON TODAY

MONARCH GREETING CARD CO. Mar. 1
Dept. UO, 47 East Ave. N., Hamilton, Ont.

Please send me your catalogue, all particulars and samples on approval.

Name.....

Address.....

.....

Name of Group.....
(If writing for an organization)

NEED MONEY

for your Church?

NATURAL-COLOR HASTI NOTES OF YOUR OWN CHURCH SCENE

Delightful little notes with a Spectrome color reproduction of your own Church (or other scene) on the front page. Neatly boxed for resale. Many Church organizations have added substantially to their funds this way. Attractive, unusual and popular and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

NATURAL-COLOR CHRISTMAS CARDS

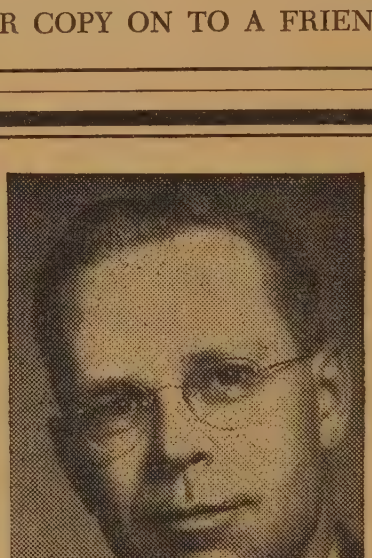
Christmas cards and postcards of your own Church view are also money-makers.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED
DRYDEN, ONTARIO
A Canadian product from start to finish

WHEN YOU HAVE READ *THE OBSERVER* PASS YOUR COPY ON TO A FRIEND

"HELPING 976 MUNICIPALITIES"



It may surprise you to know that in the Province of Ontario there are 976 municipalities, made up of counties, townships, improvement districts, cities, towns and villages.

The tremendous industrial expansion of the past ten years in Ontario has put a strain on all levels of government, including the various municipalities.

Recognizing the problems of the municipalities, the Ontario Government is paying to them grants which now amount to approximately $235,000,000 a year—an increase of some $43,000,000 over last year.

In addition to this direct financial aid the Ontario Government through the Department of Municipal Affairs extends help in several other ways. The staff of the Department maintains a constant study of the operations of the 976 municipalities and is thus in a position to foresee trends so that active assistance can be given to the municipalities when required.

MINISTER

ONTARIO DEPARTMENT OF MUNICIPAL AFFAIRS

Hon. W. K. Warrender, Q.C., B.A., LL.B.
MINISTER

Hon. Leslie M. Frost, Q.C., LL.D., D.C.L.
PRIME MINISTER

children and grandchildren of the origin groups that fled into then non-Commun China. This is the first time a religio organization has been able to give help governments in order that a mission mercy might be carried out. The money really an operating advance to tide over t U.N. refugee programme until the vario governments have been able to appropria the necessary money.

To Enter World Council

By a 58 to 7 vote the Internation Missionary Council meeting at Achimot Ghana, expressed its endorsation in princip of the plan for integration with the Wor Council of Churches. After much discussi the vote came at the closing session, t Christian Councils of Norway, Sweden, t Congo and Belgium voting as units again the plan. Individual opposition came fro delegates from Canada, Germany and t United Kingdom. The World Council Churches was requested to defer Assembly planned for Ceylon in 1960 f one year in order that member counc might have more time to study details the integration plan. This calls for a ne

Earth's Dark Room

Night begins on a western hill
And over the valley creeps until—
Misting the hidden hollows
Drawing a curtain, it swallows
The world in shadows.
Hope might flee with the light
And Erebus companion the night
Except for the stars and moon
With which God pierces the gloom
Of Earth's dark room.

—*Gladys Taylor*

Commission on World Mission and Evange ism, and a Division on World Mission a Evangelism similar to other divisions of t WCC. One of the arguments in favour union has been that the World Council Churches cannot accomplish its goals f Church unity without a closer identificati with missions and evangelism.

No Religion in Census

Director Robert W. Burgess has announc that the 1960 population census in t United States will not include a question religious affiliation. This decision was bas on recognition that a considerable numb of persons would be reluctant to reply such a question in the census where a rep is mandatory. Mr. Burgess explained that number of Protestant and Jewish grou opposed the 1960 census question on t grounds it would violate the separation church and state and constitute a gra invasion of privacy.

Against Apartheid

The newly-appointed Anglican Archbish of Cape Town, Most Rev. Joost de Blan did not take long to condemn the Aparthe (racial segregation) policy of the Sou African Government. In a New Year Me sage in the official newspaper, **"Good Hop** he warned the Anglican congregations th if they practise apartheid he would withho episcopal ministrations. "I am certain," sa the Archbishop, "that as a Christian I sh never be able to discover any justificati

'Baasskap' (white supremacy). I can derstand the principle of trusteeship ring a minority of the beneficiary but I not accept the principle of permanent asskap in any form or guise."

The President of the Evangelical and formed Church in the U.S.A., Dr. James agner, predicts the downfall of the present vernment in South Africa because of its artheid policy. The change will come ough peaceful political action, he says, ther than by the violent uprising of the tive masses. Dr. Wagner has recently turned from a visit to South Africa and tendance at the International Missionary ouncil meetings in Ghana.

uman Rights in Africa

The All Africa Church Conference, meet-g at Ibadan, Nigeria, adopted a resolution ging that the guarantees stated in the nited Nations Declaration of Human Rights be written into "any new Constitutions for existing and emergent states" in Africa. The resolution stressed in particular the rights of citizenship that belong to a man created in God's image and those privileges, responsibilities and duties pertaining to them. Delegates agreed that the Church must be both prophet and guide "warning against cases of injustice and oppression and providing adequate training in Christian Citizenship."

The Church-in-the-house

The House-Church type of meeting is gaining popularity in the Church of Scotland. It's not new—there are accounts of the church-in-the-house in the New Testament—but the modern version is different. In a parish out of Greenoch where elders had been stirred by a training course in the "Tell Scotland" movement and had attended local courses for office bearers, each man started regular House-Church meetings in his district. Through them the young and old, men and women engaged in the work of the church come together for Bible study, a course on the basic beliefs of the Faith. They discuss reports on the needs of the people in the homes of the area and ways and means of helping them.

The New Look

Missions will have a new look in the future, 600 leaders of denominational mission boards were told by Dr. Alfred Carlton, Executive Vice-President of the American Board of Commissioners for Foreign Missions. To meet world needs, he contended an agency would need to be "truly ecumenical" with denominational and national loyalties reduced to a minimum. There would be no more talk of "older" and "younger" churches; nor of "sending" and

(*Continued on page* 31)

Why We Gave Up Social Drinking

(*Continued from page* 19)

cial drinking, then the teen-age pattern ill be the same.

But young people don't need artificial imulation to have a good time. Our home as been a centre for young people over a umber of years. During the Christmas olidays last year the young people of the ouse planned a party—sixty in all came, nging in age from 17 to 24 years of age. o on a wintry evening, this young crowd escended upon us; rugs were rolled back, e music struck up! Bless me, if they dn't have an orchestra of their own! fter Dad and I exchanged greetings with e guests, we turned in to bed with some ng overdue reading. To bed, but not out earshot; the very house seemed to shake ith music, tapping and laughter. Our ears had become accustomed to these sounds and we were deep in sleep, when new vibrations assailed our ears—a hearty sing song had broken out.

After a while there were steps back and forth to the kitchen and a clink of glasses. But thank goodness there wasn't a hard drink in the house. All the gaiety, laughter and good fun was the natural outcome of youthful high spirits. For the record, the refreshments were sandwiches, cake and coke.

When we came down to breakfast next morning, the house was all shipshape and tidy—quite a contrast to the aftermath of a drinking party.

As former social drinkers who took a second look, there is no question in our minds but that total abstinence pays off in our home and in our community. ●

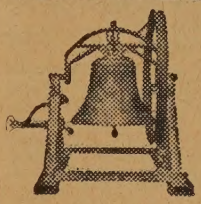
Servicemen's Leftovers Aid Korean Fire Victims

SEOUL, Korea—Tragedy struck into the mellow Korean harvest time. Fire once again destroyed the large refugee area back of the Severance Hospital at Seoul.

Miss Beulah Bourns, writing about it, says: "This is the third fire. When the flames finally died down it started to rain, leaving a sorry-looking wet mass of humanity huddled over the few belongings they had saved. Someone must have distributed some rice, for by mid-forenoon little fires were being kindled and they were getting a bit to eat. By night many small huts had risen, but these were not for long, for the Government had decided to move the people out to the new settlement area and not even the resemblance of a hut was to be built there. There was a struggle and much weeping, for all knew that only a large tent awaited them and how were they to get into the city to earn even a bit? One's heart ached for them.

While I was away on vacation two lots of relief had come. The evening of the fire I had just completed opening and sorting; things for the hospital, my special babies, general relief—for an old folks' home, our hospital boy workers. But as I looked out upon those poor wet souls I felt here was the use meant for this relief, over 400 families. Tickets were distributed through the police; about fifty families came that night, leaving my pile woefully shrunken. What was I to do? Then God marvellously provided. Our Canadian soldiers had left sacks of army clothing at our Canadian mission. Eighteen of them were made available. Next morning our nurses worked with happy hearts, distributing to every man, woman and child.

Memorial Stained Glass Windows
LUXFER STUDIOS
162 PARLIAMENT STREET · TORONTO



Church Bells
Stoermer Bell & Brass Foundry
Kitchener, Ontario
Bell Founders since 1886
We also buy old bronze bells

UNDER WISE MANAGEMENT

We are endeavouring to perpetuate our forest resources so that for generations to come they will provide the people of Ontario with all the benefits that are derived from them today.

This can be done only through the co-operation of industry, campers, anglers, hunters and all who use our forests for profit or pleasure.

Ontario's forests are its greatest asset. Let us all work together in the great task of perpetuating them and keeping them that way.

Help us to protect them against fire, disease and unwise exploitation.

ONTARIO DEPARTMENT OF LANDS AND FORESTS

HON. CLARE E. MAPLEDORAM
Minister

F. A. MacDOUGALL
Deputy Minister

ONTARIO

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more consecutive insertions, 15% discount. Box No., $1.25 per insertion extra. Display heading: 1st line $1.50 extra, each additional line $1.15 extra. Classified Display, $2.05 per agate line. Pulpit Vacancies, Birth and Death Notices at regular classified rates.

Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

BIRTH

BROWN — On February 8th, 1958, in Angola, Africa, to Mr. and Mrs. Thomas S. Brown (Beverley Woods, Reg.N.,) a son, Robert Gordon, brother to Dorothy and William.

1. HELP WANTED

HOUSEKEEPER for a middle-aged couple in a town in Southwestern Ontario, preferably someone free to travel and also who could drive a car. All modern conveniences. Personal interview will be arranged. Apply Box 70, THE UNITED CHURCH OBSERVER.

INSTRUCTRESS for Nursing Education required. School of 48 students. At least two Instructresses on staff. Prevailing salary schedule. Residence available if desired. For particulars contact The Superintendent of Nurses, Archer Memorial Hospital, Lamont, Alta.

SENIOR girl, with about ten years' experience, interested in working in Editorial Offices of United Church Publications and willing to take executive responsibility. Typing and dictaphone experience necessary. Apply in writing to Personnel Office, 3rd Floor, United Church Publishing House, 299 Queen St. W., Toronto 2 B, Ont.

EXECUTIVE DIRECTOR WANTED

TO supervise a programme of public education on alcohol problems at all age levels. Applicants please state qualifications and experience in teaching and public relations. Age preferably from 30 - 45 years, but ability and other favourable factors will have prior consideration. Address communications to—Alcohol Research and Education Council, 1420 - West 12th Ave., Vancouver 9, B.C. Tel. CEdar 6923.

1 N. NURSES WANTED

REGISTERED and practical nurses are required at a hospital operated by the Board of Home Missions. Basic salary rates $235.00 and $180.00 respectively, with holiday pay, increments and travel allowances after one year. This is a need of the Church and an opportunity to render Christian service. Apply Dr. J. E. Whiting, Wrinch Memorial Hospital, Hazelton, B.C.

2. EMPLOYMENT WANTED

MALE companion for elderly gentleman, willing to travel; have driver's license. Box 719, Grimsby, Ont.

POSITION as boys' supervisor, Institutional or other work, any location. Box 719, Grimsby, Ontario.

POSITION wanted. Widower, middle-age, congenial, versatile, educated, church worker, willing to travel. Driver's license. Write to "Layman," Box 72, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

BALDUR Pastoral Charge, three points, vacant June 30, 1958. Municipal Doctor, Hospital and High School in Baldur. Interested ministers please contact Mrs. H. Woodworth, Secretary, Pastoral Relations Committee, Baldur, Man.

BAYSIDE Pastoral Charge, Belleville Presbytery, requires the services of an ordained minister beginning July 1st. Interested ministers please contact Mrs. Reg. Edmondson, R. R. 2, Belleville, Ontario.

BERMUDA, The Port Royal 3-point Charge, vacant June 30th, 1958. Ministers interested write Dawson Gibson, Warwick, Bermuda.

BETHEL - SHERKSTON—2-point Charge adjoining progressive communities east of Port Colborne, requires active minister commencing July 1st. Salary $3,200.00, travel allowance $800.00. Free parsonage, telephone. Contact G. M. Carl, Port Colborne, Ontario. Telephone—days Temple 4 3631.

CAPREOL Pastoral Charge (one point), Sudbury Presbytery, becoming vacant June 30, 1958. New church building, adjacent manse, minimum salary and car allowance. Write J. W. Tye, Capreol, Ont.

COURTLAND, Ont., three-point charge, Courtland, Guysboro and Zion Church, Ostrander in Norfolk-Haldimand Presbytery, requires a minister on June 30th, 1958. Good elementary and secondary school facilities. Interested ministers please write to O. T. Simmons, Courtland, Ont.

2A. PULPIT VACANCIES—Continued

EAST ANGUS - Bishopton, Que., two - point charge, now vacant, minimum salary. Large manse, furnished, oil heating, located East Angus. Interested ministers please write W. A. Hall, East Angus, Que.

ENNISKILLEN, three - point Pastoral Charge, Oshawa Presbytery, requires minister July 1, 1958. Village 50 miles from Toronto, furnished parsonage, oil heated, High School bus service. Interested ministers please write Mr. John Slemon, Secretary, Pastoral Relations Committee, Enniskillen, Ont.

FORT McLeod Pastoral Charge vacant June 1958. Interested ministers write J. P. Griffin, Box 416, Fort McLeod, Alta.

GRANTON, north of London, two-point Charge three miles apart, one service each. Large well-furnished parsonage. Interested ministers contact W. F. Lambert, Granton, Ont.

GREENWOOD Pastoral Charge, Oshawa Presbytery, will be vacant July 1. Greenwood is a very compact charge 25 miles east of Toronto on Highway 7. High School bus at door, Public School 100 yards. Ministers please write Burnett Jamieson, Recording Steward, Balsam, Ont.

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

MADOC Pastoral Charge will be vacant June 30th. Interested ministers please write R. A. Fleming, Madoc, Ontario, Secretary of Pastoral Relations Committee.

MEMORIAL - SALEM United Church, Medicine Hat, Alta., vacant June 30th, 1958, requires bilinguist minister (German and English). Interested ministers are invited to contact G. H. May, 452 - 8th St., S.E., Medicine Hat, Alta., Secretary Pastoral Relations Committee.

NEW NORWAY, Alberta, vacant June 30th, 1958, two-point charge—three miles apart—on highway. Fully modern manse and twelve room school in village. Interested ministers kindly write New Norway Pastoral Committee Secretary — L. W. Johnson, Box 4, New Norway, Alta.

NEWLY amalgamated Reston - Pipestone three-point Pastoral Charge invites interested ministers, vacant June 30, 1958. Paying well above minimum salary. Write — Mrs. F. C. McMurchy, Secretary, Reston, Man.

SCHOMBERG Pastoral Charge requires a minister July 1st, due to the retirement of present minister. Those interested please contact the Secretary of the Official Board, Mr. B. J. Lister, Schomberg, Ontario.

SHELBURNE Pastoral Charge in Dufferin - Peel Presbytery will be vacant June 30, 1958. Interested ministers please write Grant Bell, Secretary Pastoral Relations Committee, Box 354, Shelburne, Ontario.

SMOOTH ROCK FALLS vacant June 30th, 1958, one point charge, furnished oil-heated manse, modern schools, good salary. Abitibi pulp and paper town. E. S. Fells, Recording Steward, Box 285, Smooth Rock Falls, Ont.

SOUTH BUXTON Charge, Kent Presbytery, vacant July 1st. Interested ministers please write, stating salary expected, to Francis Pease, R. R. 2, Merlin, Ont.

ST. THOMAS suburban Pastoral Charge United Church—three-point charge—vacant June 30th. Interested ministers please contact Mrs. J. C. Penhale, R. R. 8, St. Thomas, Ont.

THE Braeside Pastoral Charge (three-point), Renfrew Presbytery, vacant. Manse well equipped and good education facilities. Interested ministers please write Mr. E. A. Burton, Secretary Pastoral Relations Committee, Braeside, Ontario.

TRINITY United Church Pastoral Charge vacant June 30th, 1958. Inquiries invited from interested ministers. Write R. A. Armstrong, Secretary Pastoral Relations Committee, Uxbridge, Ontario.

VACANT July 1st, Lawrence Station Charge—Elgin County, within 20 miles of London and St. Thomas. If interested contact D. E. Carroll, Iona Station, R. R. 3, Ont.

5. CHOIR PERSONNEL

ORGANIST - CHOIR LEADER required for Central United Church, Sault Ste. Marie, Ont. Duties to commence about May 1, 1958. Four-manual Casavant Organ. Senior choir of 30. Apply, giving age, qualifications and salary expected, to the Chairman of the Music Committee, Central United Church, Sault Ste. Marie, Ontario.

6. ASSISTANT MINISTERS WANTED

FAIRLAWN Church, Toronto, requires a full-time Assistant Minister. Interested ministers may correspond with Pastoral Relations Chairman, L. A. Neelands, 56 Ranleigh Ave., Toronto 12.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

CHANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. C. Warden Ltd., 338 Talbot St., London, Ont.

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

GOWNS — Choir and Pulpit—samples and prices upon request. Walter & Son, 174 Lauder Ave., Toronto, Ont. Dept. A 1.

PEWS — FURNITURE

MANUFACTURERS and Designers of Pews, Pulpits, Communion Tables, etc. Variety of styles and construction. General Church Furniture, 15 Gurney Crescent, Toronto 19.

WANTED—Used Communion Table, plain design, light oak finish. Mankota Calvary United Church, Mankota, Sask.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

FOR SALE—Hammond Organ—spinet model M2 —like new. Phone ATwater 9-2141, or write Mrs. T. Van Vliet, 905 Dundas Highway, Dixie, Ontario.

FOR SALE—Two-manual Woodstock Pipe Organ. Apply W. H. Gibson, St. Paul's United Church, Tillsonburg, Ontario.

FOR SALE — Wurlitzer Organ, approximately 8 years old. Two manuals and pedals including main sound chamber and echo chamber. Price $2,500.00. Royal York Road United Church, Toronto 18.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

WURLITZER Electric Pipe Organ, 2 years old, 60 cycle contemporary model, mahogany case, double manual 122 key, base manual 25 key, 32 stops, equipped with double percussion units including matching mahogany bench. This is a professional model suitable for home, church or auditorium use. Original cost $3,500.00, will sell for $2,500.00, easy terms, privately owned. F. Mabee, Ballantrae, R. R. 2, Stouffville, Ontario.

8A. STAMPS

QUALITY instead of quantity packet including Algeria, Egypt, Greece, Malta, Nigeria, etc. 25c. with approvals. WORLDWIDE, 31C Rowe, Oshawa, Ont.

8B. BOOKS

"EAST LYNNE" by Mrs. Henry Wood, $1.50. Send for free large Book list. Old Favorites Bookshop, 36 Yonge, Toronto.

8C. FILMS

MARTIN LUTHER FILM

16 mm now available—rent free in all churches. Write to Mr. Reinhold Gogel, 2430 Wallace St., Regina, Sask.

9. ARTICLES FOR SALE

BEAUTIFUL Family Bible, King James (Authorized) Version. Illustrated in full colours. Specialized index—40% discount. Sold on a money-back guarantee. FREE descriptive folder. BIBLE DISTRIBUTORS, Box 102, Station "N," Montreal, Quebec.

QUILTING PATCHES. Large Blocks. Print, silk, flannelette, or quilted patterned cotton. 3 lbs. $1.00. C.O.D. postage extra. Publex Sales, 1445 Gerrard East, Toronto.

STACKING and Folding Chairs — Tables. H. H. Freeman & Co., 163 Times Road, Toronto 19.

THREE $1.25 typewriter ribbons for $2.00. Other stationery bargains. Send for particulars. Carbon Paper Specialists, 37 Cortland, Toronto 12.

TYPEWRITERS, Remington Portable, $4.33 per month, particulars write A. Harper, 1111 Ninth Ave. South, Lethbridge, Alta.

UNSHRINKABLE wool, nylon reinforced, 3 or 4 ply, good colours, 3 ounces $1.00. Satisfaction guaranteed. Large or small orders accepted. Order now! Other wool clearings available. Inquiries invited. Beacock's, 1019 Pape, Toronto.

CARPET BALLS

HE Carpet Ball Game is a promoter of Sportsmanship, Sociability and Friendships within rches and Fraternal Sociabilities. Requirements lable from A. A. Langford Bowls Co., London, ario.

ARTS AND CRAFTS

RTISTS and Hobbycraft Supplies. Famous old established line. Free catalogue. Manorcraft, t. A-2, 2102 Yonge St., Toronto 12.

ARTICLES WANTED

UDENT minister requires one used Geneva Gown (height 5' 11", weight 200 lbs.); one l Brown, Driver and Briggs Hebrew Dictionary, one used filing cabinet. Please contact Mr. John Robinson, Shannonville, Que.

URPLUS or used Gowns by the United Church Choir of Uranium City, Sask. Write Mrs. J. liday, Box 125, Uranium City, Sask.

REST HOMES

AROUND THE CLOCK
Nursing Care

Loch Sloy Rest Home, Winona, Ontario.

AITH HAVEN" — Culloden Road, Ingersoll, Ontario — (Tel. 1434 w). Comfortable, istian, lowest rates. Write to Matron or to Rev. Edgar Gill, Norval, Ontario. (Tel. Huttonville -J-1.)

PROPERTY FOR SALE

SPECIAL NOTICE

ION Church building 28 x 34 feet for sale. Excellent condition, always well painted. For ticulars or photo write — S. J. Falloon, Foxren, Man.

PERSONAL

UTHORS invited submit MSS all types (including Poems) for book publication. Reasonable ns. Stockwell Ltd., Ilfracombe, England. (Estd. 8.)

THE THIEF OF GOOD HEALTH

ONSTIPATION. Royal Herbs, ideal laxative, also aids digestion. Trial 10 cents. Write tury Products, London, Ontario.

ARE YOU DEAF?

ANY types of deafness and head noises have been helped by Leonard's Invisible Ear ms. Send $10.00 for complete kit, or ask for information. A. O. Leonard Company, Dept. F, 306, Station F., Toronto 5.

RUPTURED?

ELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., t. 135, Preston, Ont.

TAMMERING Corrected. Helpful booklet gives full information. Free copy. Write: William nison, 558-K Sherbourne, Toronto.

OBACCO Eliminator — Scientific guaranteed remedy for cigarette addiction. Free authoriive medical opinion supplied. Write C. W. K. rmacal Corp. Ltd., Box 88, Station B, Hamilton, ario.

SERVICES OFFERED

SEWING MACHINE SERVICE

E repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 9 Dundas St. West, Toronto.

ates to Remember

The Sixth Annual Conference of United Church n, Canadian Keswick - Elgin House, June 20-22, 8. Theme speaker, Dr. Elton Trueblood; his ject, "Fulfil Your Ministry."

The annual luncheon of the United Church nisters' Wives' Association of the Toronto Preseries will be held in Manor Road Church, day, March 21st, at 12.30 p.m. All ministers' es, widows, missionaries, wives of lay secretaries theological students are invited. Claire Wallace l be the speaker; her theme, Russia. Mrs. C. H. rle is President. Make reservations through Mrs. M. Cryderman, Corresponding Secretary, 318 ole Parkway, Toronto, Ont.

The Upper Canada Bible Society (The Auxiliary he British and Foreign Bible Society in Canada) ual Rally (Interdenominational) in the Bramwell th Temple, 20 Albert St., Toronto, March 17, 8, 8.00 p.m. Speaker: Rev. Wm. J. Blatt, D.D., eral Secretary of the British and Foreign Bible iety, London, England.

NEWS (Continued from page 29)

"receiving" churches, but the entire effort would be to build the Christian strategy for the world on a basis of equality. Dr. Carlton told the delegates he felt there should be more stress on technical competence and high professional skill among mission workers. "The conduct of ecumenical affairs in our present world is a highly technical operation," he said. "It is a time we can be satisfied with nothing less than a total mission of the total church to the whole of life in the whole of the world."

Minus One

The United Presbyterian, 116 - year - old weekly publication of the United Presbyterian Church, published at Pittsburgh, is to cease next June. This magazine will merge with the bi-weekly, **Presbyterian Life**, published in Philadelphia, the official organ of the Presbyterian Church in the U.S.A., and that name will be retained. In May the two churches will unite.

Martin Luther Covers the World

A general television release of "Martin Luther," the full-length dramatic film of the leader of the Protestant Reformation, is now available in the United States and Canada. When the film was televised for the first time last April, over half the viewing public tuned in. The film reached new attendance figures in 1957. In Great Britain alone there were some 2,000 church showings during the last three months. Showings were held in Belgium using both French and Dutch languages; in Hong Kong with a Chinese sound track; and in Peru, Colombia, Venezuela, Costa Rica and the Caribbean area with the Spanish voice version. Permission has been given by the government of Japan for a 16 mm distribution of the film with Japanese text, which will begin in April. New arrangements in Latin America have been negotiated for a Spanish voice edition for Argentina, Uruguay, Chile, Guatemala and Mexico. Churches and educational institutions used almost 4,000 individual 16 mm copies during the eighteen months' non-theatrical leasing period which terminated last year.

Methodists Say "No"

American Methodists are sceptical of the trend towards the hiring by industry of ordained ministers as chaplains. Bishop G. Bromley Oxnam at a recent conference stated that the Church should be responsible for providing such ministries. Labour Leader, Victor Reuther, Assistant to the President, United Auto Workers, expressed "alarm" at the trend, and Leon E. Hickman, Vice-President of the Aluminum Co. of America, said he felt that such clergymen were "placed in an ambiguous position." Mr. Hickman also joined with Bishop Oxnam in questioning the desirability of ministers serving as arbitrators in labour-management disputes.

Publishing House Notes

Wyverns

ANOTHER series of low-priced religious books are recommended for your reading during the Lenten Season. They are called Wyvern books and come to us from England. They contain popular titles from leading British authors.

The Transforming Friendship,
By Leslie D. Weatherhead

Your God Is Too Small,
By J. B. Phillips

Through Open Windows,
By Rita F. Snowden

Practical Christianity Today
By Donald O. Soper

There are also other titles by these and other writers. All books sell for fifty cents each.

The Book Steward.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Breadalbane, P.E.I., June 30th, 1958; Charlottetown Park-Royal, June 30th, 1958; Charlottetown Trinity (Assistant), June 30th, 1958; Dundas, P.E.I., June 30th, 1958; Margate, P.E.I., June 30th, 1958; Orwell - Vernon, June 30th, 1958; St. Peter's Bay, June 30th, 1958; Souris, P.E.I., June 30th, 1958; West Cape, P.E.I., June 30th, 1958; York, P.E.I., June 30th, 1958; Edmundston, N.B., Jan. 15th, 1958; Mountain View Charge, N.B., June 30th, 1958; Hillsboro, N.B., June 30th, 1958; Westmoreland, Toronto, June 30th, 1958; Runnymede, Toronto, June 30th, 1958; Sandford-Zephyr Charge, June 30th, 1958; Uxbridge, Ont., June 30th, 1958; Schomberg, Ont., June 30th, 1958.

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. · · TORONTO

CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
17 Dundonald Street, Toronto 5, Ont.
Gordon T. Miles, F.C.A. James C. Fox, C.A.
Leonard E. Johnston, C.A. John A. Cooper, C.A.

PAINFUL TRUSSES ABOLISHED

SEND FOR FREE BOOKLET AND DETAILS OF FREE TRIAL OFFER

Wonderful New Support. Endorsed by the Medical Profession.

A British appliance for relief from Rupture. Not an old-fashioned Truss, but a washable appliance with an inflated air-cushion pad that no matter how heavy your work—will hold your rupture firmly and comfortably. You'll hardly know you're wearing it. Many doctors wear a Beasley.

Write BEASLEY'S CANADA, LTD. - Dept. 6-A, 60 FRONT ST. WEST, TORONTO

OVER ONE-HALF MILLION CANADIANS READ

THE OBSERVER

to keep informed on what's happening in church circles — to understand the significant issues of the day, and to know what is being said and done about them — to learn how to maintain a good church and a fine community and how to bring up their children in a Christian home.

CIRCULATION DEPT.,
THE UNITED CHURCH OBSERVER
299 Queen Street W., Toronto 2B, Ontario

Enclosed is $..... for ..... year(s) subscription.

Name .....

Address .....

.....

Published the 1st and 15th of each month, (July and August one issue each month).

Individual Subscriptions
$2.00 per year — 22 issues.